Monastery of the Seven Rays

Dear

It is with great pleasure that we welcome you to the third years course. As you know it is second to the last and you have come a long way with us. As your personal guide I am very pleased with your efforts and with the progress you have shown.

We trust that you are right at home with the Monastery and this is exactly as we want you to feel.

Our procedure for the third years study, now that you are so advanced, will be different somewhat from the past two.

The course contains 33 papers; some of which are lengthy and in size may be compared to the second years. These will be sent in groups of 5 papers, with the last group of three papers, at no regularly scheduled dates as in the past but at a far more rapid pace. You may study them as quickly or as slowly as you feel necessary. There will he ample time allowed between the third and fourth years.

The tuition fee has been set at $150.00 with the usual 10% discount for payment in one sum. Your tuition remittances may be sent in the same manner as the lessons. Altogether there will be seven groups of lessons or mailings which is roughly $21.00 per group, but you may send this as you wish and is convenient. Those that have paid in full will recieve the lessons in larger groups as quickly as they come off the press.

We hope this new system will be to your agreement and will allow us both greater freedom.

I know that many of you are not too clear on certain points of the first two years study but remember that every moment, whether asleep or **awake**, your subconscious is working and it is only a question of time until it brings about your conscious understanding.

In closing allow me to tell you a little story. It is one of the classic examples in the study of the occult and I am certain that it will assist you in better understanding the great work you are so vitally involved in.

It is about a blind man who fell into a deep dark well. A man happened to pass by and noticing the blind man took pity on him and offered to pull him out. He threw down a long sturdy rope and called to the blind man to take hold of it. However instead the blind man started a long and senseless harangue about how he happened to fall into the well in the first place, why did the man want to help him out, did he have any personal motives in mind,why were wells made in the first place, who built the first one, would the man guarantee that he wouldn't fall into another one, etc., etc.

The rescuers patience was taxed by all this but he calmly replied that it would be in the blind mans best interests to take advantage of the rope and after he had been pulled out he could study all these points at his leisure from a much clearer vantage point.

Again the blind man started to talk nonsense asking how it was that his rescuer had not fallen into the well. The rescuer told him that he was a very busy

person and had much work to attend to and that he would be forced to leave the blind man in the well if he did not come out within the next few minutes.

"Alright" said the blind man, "But first tell me how deep is this well and when was it built.

"Well its deep enough to be the grave of many like you" answered the rescuer and went on his way.

Through the Monastery's work (made possible by your collaboration) many have been offered this rope. Few have shown the wisdom to grasp it. We are indeed happy that you are one of these few and our love and blessings are ever with you as we go forward into the light.

With the fondest blessings of the Hierarchy.

Yours affectionately,

Monastery of the Seven Rays

The Monastery of The Seven Rays:
IIIrd Year Course in Esoteric Engineering,
Introduction to Series I (Lessons 1-5). Paper 1.

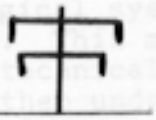
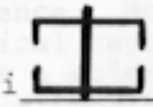
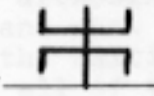
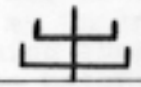
VOODOO AS THE BASIS OF ESOTERIC ENGINEERING.

The earlier studies which you have passed through as a student of The Monastery have been based to a great extent upon the foundations and experiences of Voodoo as a mystical and symbolic system. Now, we wish to explore the implications of Voodoo as an exact and methodological system, or structure in the scientific and technological sense. This means, of course, that we will emphasis the scientific and technical side of Voodoo Cabala, which is both little known and rather under-developed, if known, by the ordinary experts in Voodoo science. However, the Monastery has quite a large number of technical reports in its possession which show that the study of Voodoo as a scientific system is being attempted by other occult centres, although we might add that these attempts are vague and incomplete and show a basic misunderstanding of the nature of Voodoo. However, the Haitian branch of the Monastery does appear to be able to explore all of the phases of Voodoo as an exact science, just as I can here at my inner centre, in the Voodoo heartland of Chicago, and by combining these reports and experimental results we are able to produce the material much needed for the modern esoteric engineer. Earlier, we made some announcement concerning the urgent need to prepare a technical course dealing with occult machines and esoteric or magical instruments, which are used by Voodooists and those who are helping in the Monastery's work. Let me say that this course, or program of esoteric study in ninety-seven lessons, will provide the student with a complete field of knowledge in both the theory and the technique of esoteric engineering, including the use of magical machines, as they are used by validly sanctioned centres. Not every occult machine which pretends to the title is such, you must understand that!-- however, there are a number of occult machines which are exactly what they claim to be. These instruments furnish the basis for the reports used in this course. However, the entire course is based on the occult structure of the esoteric laboratory at The Applied Lattices Research Institute, or the scientific and initiatic centre of the Inner retreat (as mentioned in Course I, Lesson IV, 3, or 52 (1-2). This plan or structure, upon which we base all of our esoteric engineering may be understood as a commentary and essential expansion of the four grades of Voodoo initiation. These four grades, known as

1. Lave-Tete
2. Canzo
3. Houn'gan
4. Baille-ge

have been projected since ancient Egyptian times into occult history, and reflect the structure of the science of initiation, or scienceinitiation of Atlantis. Today, these elements of structure form the Memphis-Misraim system of Magic, which is the exclusive possession of the Masters of the Light, as they work to expand the work of the Inner Retreat. This system of Initiation and science, known as Memphis-Misraim (from the names of the occult centre of Egyptian initiation, or Memphis, and the occult and cabalistic name of Egypt (or Misraim), having 97 grades of achievement and attainment, forms ignorant as well as from the evil, who might seek to use these machines as methods of attaining magical powers and cosmic control.

Returning to the theme of Voudoo, however, let us not that in the classical period of Haitian Voudoo, i.e., during the 18th century, the matter of science and initiation was closely combined so that as one advanced in Voudoo initiation so one advanced in the mastery of certain occult sciences and techniques which relate specifically to the use of occult machines and magical instruments. Thus, as one received the lst Voudoo initiation, or Lave-Tete, one was given the power to use the occult machines which operate on the physical machines, through the inner knowledge of the FA, which pertained to the physical world, or as follows:

FA SYMBOL:		CABALISTIC WORLD:
1. Fu-Medji		Physical (Assiah)
2. Trukpi-Medji		Astral (Yetzirah)
3. Nwele-Medji		Mental (Briah)
4. Gbe-Medji		Spiritual (Atziluth)

VOODOO INITIATION:	MAGICAL MACHINE:
1. Lave-Tete or Initiate	All physical machines
2. Canzo or Serviteour	All Astral machines
3. Houn'gan or Priest	All Mental machines
4. Baille-ge or Hierophant	All Intuitional machines

It thus may be understood by the occultist that as one developed in one's powers of initiation so one advanced in one's control and mastery of the various occult machines which explored the various higher worlds. Physical plane machines, however, were applicable only to the physical world and were associated only with the lower types of initiation. However, there were various types of physical plane initiation, so that instead of advancement to the higher worlds through initiation, persons often went through various physical plane initiations which were designed to give control over the four elements in various ways. However, as this did not lead to spirituality but only to physical plane magical skill, it was abandoned in favour of the classical Voudoo system of the fourfold cabalistic initiation of the Creoles. But, it must be understood that the purely physical plane system of initiations has been revived recently by certain occultists in America, who specialise only in the mastery of physical plan machines..

The following essay was written by me many years ago, and gives us an understanding of the metaphysical world in which occult machines operate. It serves as the 2nd part of the introduction to Part I or Series I in Esoteric Engineering.

Michael Aquarius

Copyright 1972 Monastery of the Seven Rays
Madrid Spain

The Monastery of The Seven Rays: IIIrd Year Course in Esoteric Engineering, Introduction to Series I (Lessons 1-5) Paper 2.

THE CONTINUUM OF NATURE AND INQUIRY

The purpose of this essay is to discuss the role of the continuum of nature and inquiry from the standpoint of basic occult research. A number of explanations are immediately necessary and proper. For practical purposes, Let me define the continuum as that generalised field, which is identified with the total range of all subject-matters, and which is understood as the universe. All existences are basic elements within the continuum. By nature, I understand the total range of subject-matters under investigation. By inquiry, I understand the process of investigating any subject matter. Inquiry is research in as much as it is the theoretical investigation of the properties and characteristics of any subject matter. Inquiry is basic research, when it is the exact investigation of the foundations of any theoretical procedure. The continuum of nature and inquiry, which is a collective continuum, or coherent system, is the presupposition of all basic research. Hence, we assume that nature is absolutely intelligible: the absolute necessity and, thus, intelligibility of nature is, also, the presupposition and requirement of modern exact science. The question of presupposition and requirement, or rather their collective assumption, is most important, for as the existence of physical science presupposes and requires exact foundations in the metaphysical continuum of nature, so, also, the existence of magic and psychical research presupposes and requires exact foundations in the metapsychical continuum of inquiry. This necessary foundation, implied in both instances of research, is what field-theoreticians and metaphysicians understand by exact nature. Its linguistic mode of expression is, today, usually purely mathematical, i.e., theoretically derivative from mathematics and mathematical logic. If nature is the subject under investigation, then inquiry is that intelligible and necessarily exact delineation of structure, order and existence, which is to be found within the system of nature. Basically considered, there are no mysteries in the scientific universe. There is only man's temporary lack of understanding that universe.

I think that it can be fairly well understood that basic research, therefore, is quite theoretical. Indeed, exact metaphysics is the root of research. However, there are a number of points, which must be discussed in order to bring into focus more obviously the relationship of the continuum of nature and inquiry to basic research. For it is in the human researcher where the focus of the continuum takes its ultimate significance. Man is entirely a system, analogous to, if not isomorphic with the continuum. The behaviourists in psychology are semi-correct in their researches, although they partially err by failing to extend the range of their investigations. For human nature is the centre of the interaction of different fields in nature, which constitute that which night be called "a psycho-somatic continuum". What is needed is not a rejection of behavioural science so much as a meta-behavioural para-psychology, which integrates both physical and psychical researches. Fortunately, we are soon to have this discipline in "field-theoretical anthropology". Basic research, which is presupposed by dative research, in the realm of modern exact science, therefore, has a twofold orientation. In the Language of the philosophy of process, it tends towards both the extensive continuum of nature as well as towards the prehensive continuum of inquiry. Yet, both are but different forms of the same underlying principle, i.e., The Continuum. And, when parapsychology and metaphysics, expressed in the exact language of mathematical logic, constitute the analysis of the continuum, mysticism, in this particular area of modern science, will be replaced by logic and magic.

One of the most interesting and important questions to be raised concerning the continuum of nature and inquiry is, of course, that of the role of analysis in basic research. The relationship between reason and intuition has, I think, been solved to the satisfaction of the intellectual community by very recent researches. While it is true that the anti-intellectual view of intuition continues, nevertheless it is to he understood that if a modern school of mathematics can be founded upon a

magico-intuitional theory of inquiry, then the use of intuition by modern exact scientists is undoubtedly warranted. Intellectual intuition is the basis of metaphysical construction, and has always been presupposed by systematic philosophers. Analysis is largely the use of the research capacities in such-wise as to detail the order-and-existence patterns of the continuum of nature and inquiry. It must not be understood that logical analysis has replaced mysticism in any universe, other than the scientific. But magical analysis does, now, provide that framework of the universe of both reason and intuition. which confirms the validity of a worldsystem in which analysis and mysticism continue.

Whether or not one's grasp of the framework of the universe is in terms of the image of the web-work of the mind, or some other apt metaphor, is relatively unimportant: but, what is significant is the use of that kind of image, which in common sense experience approximates most exactly to what in exact science is called the lattice. For the lattices of inquiry, i.e., the framework systems of mind, are congruent with the lattices of nature, whether they be in crystals or in computers. From this standpoint, the continuum of nature and inquiry is an exact system. For there can only be an exactness of science if there is an exactness of nature. This postulate is also the methodological basis of the programme of Neo-Gnosticism, as I understand it, and its many developments. For the role of inquiry consists in continually improving upon the quality of this exactness so as to approximate more and more precisely the metric of nature. This precise task seems to be where the relationship of science to metaphysics is most important. For from the perspective of researches, who are engaged in extending the frontiers of knowledge, by an examination of the conclusions of modern exact science, and by an integration of these conclusions into a systematic point of view, science is metaphysics. The subject-matter of science is, now-largely due to modern exact science, metaphysical in as much as, apart from some differences of Language, the categorial scheme of modern exact science is largely a re-statement of the categorial scheme of ancient magic and metaphysics. And, this view is being continually documented, each day, as the continuum of inquiry moves closer and closer to the metric of exact nature.

On the other hand, and moving from another direction, basic research through lattice theory and the foundations of field theory has been able to demonstrate that metaphysics is science. Namely that the subject-matter of metaphysics constitutes that exact science of nature, which confirmed by empirical warrant and experimental verification, constitutes a system of cosmology. Hence, in two directions, the sciences of today, with their many fragmentary theories and hypothetico-deductive structures in process of delineation, are moving towards the science of tomorrow, i.e., magical metaphysics, or the unified field theory of the continuum of nature and inquiry.

As students of this most fascinating intellectual evolution we cannot be expected to be merely passive in the process of development. In as much as the human being is the centre of interaction between psychical and physical fields (expressed through a psycho-somatic continuum and analysed in terms of metaphysical and metapsychibal lattices) man is the test object of an entire range of fields providing for the eventual possibility that a field-theoretical anthropology will culminate in a unified field theory, largely formulated in terms of an exact metaphysics and determinative of all future artistic creativity and religious activity. For only when the human being is deeply rooted in a consciousness of the imperatives of exact nature can he rise to the levels of spiritual creativity, associated with ideoplastic constructions of religion and art. Only by recognizing the karmic hierarchy of determinisms, operative within his own field, i.e., within his own personality, can man realise that by such knowledge alone, he is free. With science, either occult or magical comes liberation from the basal insecurities, which rise out of man's inability to determine exactly his drama within the seemingly mechanical, but not mechanistic, course of passing events. This is the basis of any theory of morality, for it is the recognition of the deep roots of value and purpose in the karmic mechanisms of nature. And, within this frame of reference, indeed within any frame of reference, man's freedom is most truly given by his participation in the continuum of inquiry. For while everything in nature passes through countless transformations and disintegrations, the participation of the psyche in the continuum of inquiry is a timeless actuality, for it is that abiding and continuing point of reference for all subsequent investigations and evolutions. For countless physical systems may emerge and then perish; but the attachment of the psyche

to the ideal order, through the continuum of inquiry, and constituting the historical stream of philosophico-science, is intellectual immortality. We build upon what has been worked out before us, and we continue the tasks set by those who have gone on. They, the great ones, continue by reason of an identification with their subject-matter in the continuum of inquiry; and, indeed, without their continued aid, the scientific enterprise would be quite impossible. Some may call this "process of inspiration", others-more dryly-"the lattice-determination of investigation"; but the continuum of inquiry consists in the continuation of those absolute observers and processes of basic research, which are (axio) archetypally identical with their (matrico-) ectypal histories. Nothing in nature and inquiry is lost. And, this is the ultimate incentive to intellectual initiative, invention, and discovery.

It should he quite possible to establish exact foundations in parapsychology for a transcendental theory of the continuum of inquiry, based upon the metric of nature, such that the history of inquiry is a vital and continuous system of necessary implications, identifying observers with their subject matter of investigation. Such an extension of analysis into the continuum of inquiry would employ observers at different levels of intellectual construction; for science builds upon what has gone before, by different functions within the continuum of inquiry and by different histories in the continuum of nature. One purpose of parapsychology would be to demonstrate the reality and exact validity of these different researches, which form the field of research at the transcendental level, and which are reflected in observations made at the different intersections of lattices within the total matrix. This would constitute the cosmological history of nature. There is the deep conviction that as observations are made through various procedures at the level of the physical metric of nature, so also observations exist and are continually being made at higher levels of the metric; and, that there exists within the possibilities of the continuum of nature and inquiry, the purely mathematical means of communication with other levels and observers in terms of that metric common to nature, which is typified when one researcher takes up the work of one who has passed on. This understanding of the continuity of research constitutes the basis of any parapsychological interpretation of the continuum of inquiry. And, finally, we must recognise that observations and experiments involving various levels of the metric are impossible without the cooperation and direction of the transcendental order of inquiry; for the present is set and determined by the past, so for the continuum of inquiry. Such that in the experiments involving the transcendental order of inquiry, while the basis of observation, i.e., the instruments and procedural materials, has its situation at the present level of the metric, i.e., the physical field of space-time, communication between the observer-scientist and the transcendental order of inquiry, i.e., communication between the physical present and the historical past, would always be in terms of the intuitive foundations of scientific inspiration. The past never perishes, but continues; for nature is a continuum. Scientific labours are never wasted: the scientist can never be separated from his work of intellectual love. From the standpoint of the continuum of inquiry, the past, the present, and the future are all necessarily related, equally real, and suffused with mutual inspiration.

One of the most important bridges between the continuum of nature and that of inquiry is the role of the exact model in basic research. An exact model represents the congruence of exact science and exact nature. It may, thus, be a world model, i.e., a meaning picture, within the continuum of nature and inquiry. And, because it is such a world model, it is more than a representation; for, the truly exact model is the bridge linking nature to inquiry. It is important to show that the role of the exact model is that of a metaphysical system expressed in mathematical language. To understand exact models it is important to see them as the concrete embodiements of those ideal elements, which are expressed in theories. The basis of exactness in really the degree of participation on the part of the subject matter in the ideal elements. Basic research requires us to show the relationship between an exact model and an ideal system of elements, whether our researches be metaphysical, scientific, theological, or artistic. Let us examine this distinction. By ideal elements, it is meant those invariant and intrinsic, as well as internal relations, which constitute the structure of mathematical science in its widest philosophical interpretation. Thus, the relationship of equivalence, as when we say "x equals y", is an ideal element; for it is unchanging with reference to the context of its employment. "x" and "y" may come to be and pass away, but the ideal element which related them persists. In this sense,

then, the natural metaphysics of mathematics, theology, indeed all basic research, must be a variant of platonism. Areas, fields, domains, lattices, sets, matrices, etc., are ideal elements, employed by mathematicians and metaphysical philosophers of nature. Theologians of science recognize these ideals, albeit sometimes by other names. All of these theoretical elements possess a-suitable situation in the "platonic heaven", and are capable of interpretation in an exact model. This is why mathematics and theology are spiritually inseparable.

Then, by exact models, I mean simply those representations of either nature or theory, which operate and function as complete descriptions of their subject-matter. An accurate world-map, we might note, is an exact model, if and only if it gives a complete description of what it is supposed to represent, i.e., there must needs be the congruence and coherence of hypothesis in inquiry and event, or happening, in nature. An instrument, on the other hand, may not only represent the structure of nature, it may also represent the functions and activities of nature, especially if this involves operations. In basic research, ideal elements in precise theories are explicated in terms of exact models, as instruments in laboratories and observatories. An instrument is, for the scientist and philosopher, the picturing of an idea, however complex. An instrument in ostensible, for it shows forth an ideal. And, this function, i.e., to show forth the ideas, is basic to all fundamental theory involving instruments as bridges linking nature and inquiry. Therefore, instruments are the procedural materialisations of a theoretic medium, i.e., the ideal elements. So that viewed from the standpoint of methods, the mathematics of instruments could well be expressed in the algebra of media. For the medium of an instrument is merely another way of bridging the distinction, and linking nature and inquiry into a unified continuum. If the priests of old were called pontifices, or bridge-builders, let us rightly give this honour to the field-theoreticians of today. For field theory, expressed through the transcendental order of inquiry, through instruments, and through ideal elements, constitutes the contemporary theology-theology of science. For contemporary mathematical, parapsychological, and metaphysical research has become increasingly dependent upon and necessarily determined by the role of exact models in basic research. And what is true of these sciences is also true of magical research, which is largely and most importantly a continuation of these disciplines and their extension into intuitive realms. Whenever scientists and philosophers gather for an exchange of interpreations concerning fundamental theories and the various problems concerning the continuum of nature and inquiry, there is largely the preoccupation with the problem as to how one relates the ideal elements to the hypothetico-deductive model, such that the model then becomes fully exact and at the same time empirically warranted. For an exact model represents the congruence of two orders of ideal elements, those of nature and those of inquiry. And, it is to the bridgebuilders that the scientists and philosophers must turn. In this sense, therefore, theology continues as queen of the sciences.

For if science is about nature, namely an explanation of the world as given, science must be exact as is nature, i.e., an ordered existence. If an exact model represents successfully this congruence it is a world model within the continuum of nature and inquiry. For the exact model now presents us with a frame of the world, which world is a continuous system of events and ideals, explored by the continuum of inquiry, and which we call "exact science". The existence of an exact model, therefore, must not be thought to commence and terminate with a definite conjunction of events in space-time. Rather---and this is most important---the exact model has a continued existence over and above its space-time instrumentation and exemplification. Thus, the elements and models of the continuum of inquiry form a coherent and necessary system of abstraction, which mirrors the universe, by means of dials and calibrations, which are the systematic representations of the metric of the continuum. This is exact logic, which brings together in a system of transcendental inquiry, expressed through symbols and rules of deduction, the field of ideal elements and the field of exact models, such that every aspect of the continuum of inquiry is carefully conserved and necessarily unified. The widest extension of this type of logic would be the "unified field theory" of exact metaphysics and field-theoretical anthropology, or magic.

Whether or not we are prepared in spirit to speculate, as researchers we must admit that within the context of a metric of nature exact science presupposes exact nature, i.e., that nature is wholly intelligible and may be represented in exact models. This metaphysical postulate, i.e., that nature is an intelligible system

capable of isomorphic representation through a metric in the form of hypothetico-deductive procedures (if modern science is to be exact)--I reiterate-is the foundation of all basic research--whether accepted explicitly or implicitly-and is that categorical imperative of scientific occultism which find expression in the Directive of The Masters of The Seven Rays. For there must needs be the presupposition of the necessary existence of ideal elements, behind the matrix of every explanation. And only such entities as are presupposed can be represented exactly through a mathematical language. Their ontological status, i.e., type of existence, enables explanations to be made in an ascending hierarchy of principles and laws, forming the constitutive and regulative frameworks of exact science. In this sense, therefore, and perhaps almost only in this sense, science, i.e., modern exact science, is metaphysics and theology. And, the work of the occult scientist, the metaphysician, and the field-theoretician constitutes the priesthood of the present age, and, indeed, the expanding future.

The projective value of the continuum of nature and inquiry for basic research consists in its integrative potential in two mutually inter-related directions: field-theoretical anthropology and unified field theory. For if man is understood metaphysically to be the focus of a range of fields, which constitutes in part the continuum of nature, then it is also true that man is most properly himself within the continuum of inquiry, which is this range of fields viewed from within. Man is more than just the classical rational animal of Greek humanism. Understood in terms of the potentialities of modern exact science, and especially, its causes and effects, the history of humanity ought to properly parallel the possibility and promises of the continuum of inquiry. Man, understood as the basic focus of this integration of fields, i.e., as a psycho-somatic continuum, constitutes the initiation and nucleus of the unified field, Consequently by relating the nature of man to the nature of the universe, philosophical anthropology must needs become field-theoretical anthropology, so as to extend the horizon of integrative potentials to its fullest and most exhaustive limit. Field-theoretical anthropology, therefore, building upon the transcendental order of inquiry, the existence of ideal elements, and the necessity of exact models, is the metaphysical science, wherein the content of the empirical disciplines of nature, in their purely mathematical form, are derived exactly from the metaphysical analysis of man. The significance of the hypothetico-deductive method is no longer confined to proving that science is metaphysics, rather it may now furnish the content of modern exact science. For, from this integration of parapsychological and metaphysical methods of analysis, there arises the experimental confirmation of the fundamental and all presumptive relationship of psyche to science, even though this has always been the implicitly necessary presupposition of the continuum of inquiry, adding that ectypally human element, which the archetypal realm both requires and presupposes. Because anthropology, as the field-theoretical discipline, must examine and correlate entirely these principles of experience and experiment, within the metapsychic field of intellectual construction, the existence of the unified field is demonstrably explicated in terms of that exhaustive theory, i.e,. the psychic basis of science, which is presupposed by the continuum of nature and inquiry, the transcendental order of inquiry, the existence of ideal elements, and the existence of exact models. This cosmic web, which explicated becomes the master science,i.e., scientia magistra, or theology, allows for the possibility of an intelligible universe, having a total range from zero to infinity of system for basic research. And it is to the credit of this fairly theological humanism that the intellectual web is the production of the psyche, understood not as an immanent system of events, but as a transcendental lattice of the universe, and perhaps the only exact law which science can ultimately recognize, which gives both form and content to the continuum of nature and inquiry, and which makes such continuous existence a warranted truth. That the human psyche, in the free dynamics and energetic potencies of its abstract imagination should have within it the necessary impulse for the logical construction and communication of scientific existence, does not only confirm the admission of psychism as the basis of inquiry, but necessitates the critical examination of all those other metaphysical attempts, which strive to make inquiry an accidental and ancillary phenomenon of experience, or, at best, a less than ideal level of consciousness. For inquiry is nothing but the absolutization of metapsychics in terms of methodological and cosmological laws. It is the psyche that gives structure to the continuum of inquiry. For in place of the static object, science has placed the subject in process. In place of nature as existence, philosophy has placed nature as inquiry. And, so, in placed of the limitations of thought, religion must place the infinite horizon of man. Such a theological humanism

is, therefore, the only warranted transcendentalism. It is no longer significant nor interesting to think of humanity merely as some species of latent deity engaged in self-contemplation, for the providential curiousity of man is the root of our contemporary culture.

Michael Aquarius

Copyright Monastery of the Seven Rays,Madrid,Spain

The Monastery of the Seven Rays
IIIrd Year Course in Esoteric Engineering or the logical symphony of magical consciousness.
Part I, paper 1: "Overture, the first movement of thought,the unnamed universal".

For the logical idealist, the entire purpose of all magical study is the mastery of the spiritual worlds of higher consciousness. The magical practitioner seeks to have full power in and beyond the mental worlds. By this we mean that such a person, having developed and purified his total being by ascetical and mystical methods, will have control over all that is thought, not only that which is thought by himself, but -- more importantly -- that which is thought by others, even that which hasn't quite yet been thought by anyone, well into future generations. Such an occult master, once he has created a system of worlds, which is a system of worlds beyond his present awareness, will bring such worlds into existence, which -so to speak -- do not yet now exist in any sense except that they have possible being only and which are the creations of his thought. These worlds are under the power of his thought in its speculative and magical dimension, for they constitute his world of power and they determine his own world of being as he so to speak holds them in his hands of power, for they are all under the control of his master power, a power which is in its fullest sense more than even himself, as he now appears to being and existence as presently manifested. This power, which is the inner core of reality idealised, this self-awareness which functions as the absolute principle of consciousness at the root of all manifestation, we prefer to designate by the phrase "the unnamed universal", and for the following reasons.

The philosophical magicians having a fully transcendental power are able to soar beyond the worlds of actual existence, for such is the goal of all occult instruction and initiation, in its aim and goal of teaching the methods of true spiritual power. For only spiritual power as magical power is possessed by philosophers of the esoteric sciences, who are identical in their scope of rule with those philosopher-kings of antiquity. For they have achieved a very high level of mastery over their subject-matter, and this mastery over the subject-matter which is called by us "esoteric engineering" provides the inner consciousness of what being is like inside and how it is directed in its developments. For when one has attained to a very high level of mastery, one then, by becoming an esoteric engineer, masters the universal system of all thought as being and of all thoughts and ideas as actually existing beings, and by the ever so subtle weaving of these ideas together into a perfect system of logical idealism, whereby mind makes the outer world according to a precise plan, one binds and secures what one has woven by means of an internal technique of abstract mental control, and what one has secured and woven then becomes fixed and the object of a perfect will power, or spiritual insight, for it becomes a projection outwards of the mental absolute and thusly it knows itself in its innermost power as held together within the consciousness of the magician and that which is now concretely ideal, and no longer the abstract mentality, firmly knows or intuits its roots as lodged within the principle which we call "the unnamed universal" intuition more and more in its perfection and our symbolic forms more and more adequate, for it is only on the outside of existence that there might exist confusion of so-called "intellect". Only to the outer world of brain-mind-materialism, rather than to the world of metaphysical and logico-magical mind-consciousness, do the symbols of the principle of being appear vague and indefinite; but at the heart of all things, if there can be said to be such in terms of human language, there does exist the reality of esoteric mind, and such a reality is perfectly open to those symbols, which seek by application to make known their means of communion, their meanings and communications, and their intentions and idealisms, and such an inner principle of reality is perfectly open to such symbols, which are its reality, identity, and perfect expression of awareness.

The entire fabric of the universe expresses itself in terms of various connections of mystical implication, logical and logoical, linking thought and idea, within the perfection of spiritual consciousness of the absolute. Whatever might be said to exist on the outside, because it has but a superficial existence, is vague and the cause of much mystical and occult misunderstanding of esoteric being, for the outer mind is weighed down with factors of a phenomena listic and vicious nature as far as

spiritual growth is concerned, and therefore the student cannot accept that which he does not know in the fullest sense of the inner experience of thought-being. Such a still-ruled-by-materialism person lives on the outside of the mental and metaphysical worlds, and he is neither aware of what exists within his world, nor is he prepared to adjust his consciousness to those states of being which are within the world and which are fixed together or held in the grasp of an invisible principle of universal validity, that object of the magical philosopher's contemplation and intellectual intuition known as "the unnamed universal". Little does he suspect what shocking analogies may well exist between the **inner** reality and the outer form of the religious and devotional image; moreover he does not seem aware that such a suspicion might be **very** possible, and if so even necessary, if he would but wish to eventuate and to realise in his own understanding those materialist mythoi of his own world, which crowd about in the darkness, like so many shapeless shadows, those ugly frames of outer experience.

If the outsider to occultism will be confused, let him be confused, in fact let us add to his confusion! Naturally, the outsider to occultism will be confused, for such confusion is built into the very structure of the universe as a perfect form of self-protection. The outsider is tested by this confusion, and only he who can pass through it will achieve illumination, not by the elimination of confusion, but by the radically severe adding to confusion upon confusion, so that only the spiritual elite, the occult aristocracy may be said to survive. Survival of the fittest, survival of the most perfect! Yet, the outsider is not asked to adjust his thinking in any way, but the occultist -- who is not an outsider -- is perhaps in for a very different and even more difficult quest than the outsider, if he dares to seek to understand simply the inner structures of being in terms of any outer controls, machines, and materialisms. For all forms of control are internal to being and thought, and all such methods of specification and, however labyrinthine they might seem, explication are to be found rooted at the centre of being rather than growing inwards from the lifeless shell of external existence and darkness, where there is neither sun nor any light or enlightenment. Thus, this centrality of thought to itself, this turning back, which is what we once called the self-envelopment of thought as pure and absolute space where space simply expands into itself, this involution of evolution which is the evolution of involution, in a word this principle of esoteric mentality having its symbols as to what it is identical with itself at the very core of being, at the very centre of being, at the heart of existence, this is the magical control board of cosmic and absolute being in all phases of consciousness in becoming, of consciousness as an absolute, and of consciousness as existence, whereby the whole is permeated by a logical matrix of awareness and it is from this matrix that there arises the various roots and links, grounds and intellectual and spiritual foundations of existence, which seemingly give the world of phenomenal awareness its variety and supposed richness.

However, the inner principle remains always the same, for these idealistico-hieroglyphic lattices of labyrinthico-gnostic and transcendental logic are identical and without any modification, for they are the absolute keys or instruments of metaphysical control, known in the outer worlds by our first taught designation or "the unnamed universal", but realised as known in the inner world as the perfect instrument of magical and metaphysical and metamathematical operation, whose field of perfect operation finds its validity everywhere and nowhere, both in space and beyond all space. This principle from which all methods of control and fixation, from which all methods of magic so far discussed to this date, and from which all of these ideas are said to emerge is known as realised by the master esotericists and metaphysicians of true wisdom by a somewhat technical and logically complicated yet surprisingly simple name or term, which it shall be our duty as your teachers to explicate. For that which is known to the outside as "the unnamed universal", and which implicates, fixes, and holds together mystically and logically all things, all of the esoteric powers of thought as being, and all manifestations of magical connection between thought, is known to us and by us as "the Logos", and this principle forms now the subject-matter for our excursion into the field of esoteric engineering, which in its totalion of implications is "the logical symphony of magical consciousness".

Michael Aquarius and Serge de Troubeoutskoy

The Monastery of The Seven Rays:
IIIrd Year Course in Esoteric Engineering.
Part I. Lesson 1.

THE MONASTERY OF THE SEVEN RAYS AS THE RITE OF MISRAIM IN SPAIN

There have been a number of occult factors involved in the move of the Monastery from South America to Spain. These factors relate to the work of the Inner Retreat and the need to continue the occult succession of one of the most interesting esoteric orders, now, located in Spain.

In the early 19th century, the French Armies under the direction of Napoleon introduced the more developed systems of masonic initiation into Spain. Up to that time all of the occult work in Spain was highly secret, due to the attitude of the official religion of the country. However, there had existed in Spain since the middle ages, and even before, a secret Gnostic Church, known as The Spiritual Gnostic Assembly (Ecclesia Gnostica Spiritualis). This occult church and order carried on special programs of initiation and research and could not be easily sought out, but could be found only by means of astral searching. When the French influence came into Spain, the Rite of Misraim (Egyptian masonic initiation) was among those introduced. The leadership of the Spiritual Gnostic Church immediately took over the Rite of Misraim, so that by 1815, this order was completely under Gnostic control and completely separate from the French leadership of the order in Paris. Gradually the Egyptian initiation and system of research were enriched by many significant changes, so that what had been an attempt at the restoration of the Egyptian system of initiation, now, became a genuine Egyptian system of initiation, for the Gnostic traditions in Spain had been transported directly from Egyptian temples centuries before.

The Order of Misraim, as the Gnostic Church then became known as, set about to develop various occult methods of research which would enable it to keep up with occult developments in other countries, and also to enable it to keep in touch with various occult rites in the West Indies (especially in Haiti) and in France. When the French Order became the Rite of Memphis, so that the system of French masonic initiation developed in the Rite of Misraim of 90 degrees was expanded even more into The Ancient and Primitive Rite of Memphis of 97 degrees in Pris, the Spanish Order followed this development with a parallel of its own and passed from designating itself as The Rite of Misraim to being known as The Ancient and Primitive Rite of Memphis-Misraim of 97 degrees of esoteric attainment and 336 degrees of magical achievement. In order to develop such a system of grades of initiation and learning in occult science, it was necessary for the Rite of Memphis-Misraim to make universal and full use of the occult machines and magical instruments of the Ecelesia Gnostica Spiritualis. For this reason the tradition of the Rite of Memphis-Misraim, in Spain, has been unique and radically different from that as found in France, England, or other countries having groups of a similar name or possible background. For the Spanish Order alone has the following characteristics:

1. Use of Occult machines and magical instruments.

2. Identity of practice with Thibetan Esotericism and Haitian Voudoo -- both methods being shown to be one.

3. 97 degrees of attainment presented as lessons in esoteric engineering (as in this 3rd year course of study).

4. 336 magical degrees of power and control, whereby every occult system on this planet and on many others is under the control of the Masters of the Rite.

5. A super mathematical and super metamathematical system of universal science, whereby any occult problem can be solved within mere seconds of time.

6. The complete basics of Sexual Magic, magnetic magic, and studies in astral magnetism and luciferian magnetism presented as course studies to the serious seeker (as in The Monastery's lst and 2nd year course).

7. The use of occult control centres, as in Haiti, Chicago, and Spain in order to keep an information control on every other occult group.

8. A hierarchy of magical bishops and pontiffs, who direct the religious affairs of occult churches and all valid gnostic groups in the world.

The Monastery of The Seven Rays was prevailed upon to come to the point whereby the Rite of Memphis-Misraim and The Monastery would unite in terms of their esoteric operations. For this reason, the chief of The Inner Retreat of The Monastery of the Seven Rays was consecrated Grand Hierophant of the Rite of Memphis-Misralm, and took upon himself the grade of 97 = 336. Thus, The Monastery in the outer retreat relocated itself in Spain in order to absorb the magnetism and tradition of the older Spanish Gnostic and Memphis-Misraim traditions. The Monastery having been established in very ancient times in South America, before the coming of the white man, continues to maintain an esoteric centre in South America, but the outer retreat being transferred to Madrid, Spain, serves to coordinate the Spanish occult scene and work of the Spainish rite. The outer work is necessary because gradually the conservators and custodians of the rite of Memphis-Misraim are leaving this planet to do pioneering work, in the occult sense, in another part of the universe. Their exoteric structure is now, however, The Monastery of The Seven Rays in Spain.

However, The Inner Retreat has taken over the entire occult system and series of esoteric laboratories of the Rite of Memphis Misraim, and has merged these operations with its own Applied Lattices Research Institute and its own Applied Matrices Research Institute. The Inner retreat is now designated as The Applied Lattices Research Institute-Ancient and Primitive Rite of Memphis-Misraim, and I, The Master M. Aquarius, am both the Head of The Inner Retreat of The Monastery and its director of the department for temples as well as being the Grand Hierophant of the Ancient and Primitive Rite of Memphis-Misraim. For this -reason, therefore, there has been no loss of occult authority or power, rather The Monastery is now more able than ever, being more international than ever, to teach all of the countries of the world according to its basics of research and initiation,

However, because this course contains 97 lessons, it is important to explain in the significance of this number, and also to give the esoteric reasons for the move of the Monastery of Spain. I might add, that there has not been any change in the philosophy of the Monastery, or any change in our occult work or understanding. Rather we have expanded our work, so that Europe, which has very serious needs at the present time, will benefit from our having the Outer Retreat with the departments headed by the Masters R.J. and S.K. located in southern Europe and the magical forces aimed from Spain at the troubled places of the continent. However, the Inner Retreat headed by myself and my other self the Master M.B. continues as before, and yet we have gained a very special inspiration by becoming one with the traditions of Memphis-Misraim, for at the very time when I needed a sudden rush of inspiration in order to arrange the sequence of material for the 3rd year course, I was consecrated as the Grand Hierophant, and this seemed to give me a sudden burst of energy, for even masters have needs which can only be met by being inspired to do very creative things.

Michael Aquarius

97 as used here is a symbolic tentative number. As the Monastery's Course is a living Course, that is, it is constantly being improved and revised. As the first lessons of the third years course go to press the later ones are being written. Therefore it is possible that the course will not actually number 97 lessons which will indeed be quite lengthy. This will be explained later on when a final number are determined.

Copyright Monastery of the Seven Rays,Madrid,Spain

Monastery of the Seven Rays

The Monastery of The Seven Rays,
IIIrd Year Course in Esoteric Engineering
Part I, Lesson 2.

THE INNER RETREAT AS THE MASTER MIND OF MEMPHIS-MISRAIM

The Inner Retreat must not be thought of as being a rather plain place to visit. It is in reality an occult machine, or a master mind. The Master M. Aquarius assisted by certain occult helpers goes about his daily research work and makes use of these reports in order to prepare the programs which go into the composition of these lessons. However, the Inner Retreat operates just like a master-mind, or cosmic brain. Let me tell you why and how this happens.

Each of the occult chambers of research containing the machines and instruments of esoteric science is coordinated to its neighbors and so administered by the Master as the chief supervisor that the occult machines function like parts of a living, and intelligent organism. The machines seem to have their own life and rhythms, they function so that each contributes to the whole, without there being any loss of energy or any loss of power in the entire system. Each machine does a unique task, so that there are not any overlaps, or wastings of power and research-energy. The entire system of laboratories, and the entire collection of instruments -- these both function as if they were like two giant eyes which picked up information and brought it back. They are like giant radar systems.

I define "Esoteric Engineering" as:

> The study of the occult machines and other instruments of magnetic magic used by the initiatic and research temples of Memphis-Misraim.

However, there is at present only one main temple, which is the inner retreat, but as you master this course more and more you will build up a little temple of research for yourself, and you will send reports to me, which I will answer and give you advice upon. But it is only with this course that any student of the Monastery of the Seven Rays may correspond directly with The Master Aquarius. You will write to me as follows:

> The Director
> The Department of Esoteric Engineering,
> The Monastery of the Seven Rays, Address in Madrid, Spain, etc.

You will write to me and receive my replies only through the Monastery's outer retreat, because no one may approach the Inner Retreat directly. However as I have consented to direct the students in this advanced course, I will expect certain well written and well thought out reports from you. For from now on, the program of studies at the Monastery is highly technical and not oriented towards persons who wish occult excitement. It will be hard work.

Esoteric Engineering, however, is perhaps the most interesting part of magic, for it teaches the individual the methods whereby he is able to master occult force fields and magnetic currents, and thus it teaches him how to become a master. This is important for all of the other forms of magic actually depend upon magnetic magic and esoteric engineering for their effectiveness. Even sexual magic, in reality, depends upon magnetic magic and esoteric engineering for its more powerful effects and its more important parts are completely under the jurisdiction of esoteric engineering, I have in mind the "Experimentations and Projections of Sexual Magic" especially.

Now it is important to have some ideas as to what types of occult and magical machines are used in esoteric engineering. There are several types which appear on the scene, but let us explore the more significant types. I will now list the

types of occult instruments and magical machines and try to give the introductory student some idea as to what they are like.

1. Physical Occult Machines:

(A). There are physical plane occult machines which are used as symbols of occult machines which exist primarily on the astral and higher levels of consciousness. The physical is merely a drawing or representation of what is higher.

(B). There are physical occult machines which suggest or are the occasion for the operation of a non-physical machine. Thus, a physical machine might suggest how an occult machine might work on the astral.

Or, a physical occult machine might well show how an occult machine on the astral works, because whenever the physical machine is said to operate the occult machine on the astral is really working.

(C). There are occult machines on the physical which serve to control and to coordinate the machines of types A and B. Thus, a physical occult machine serves to show what types of machines work, how they work, and how they are structured on the astral.

(D). There are physical machines which serve as anchors or groundings for astral machines. This might take the form of a diagram on paper, which shows the outline of an astral machine, or it might be a mathematical formula which gives the operational nature (what it is and how it works) of an astral, mental, or intuitional machine. The Applied Lattices Research InstituteAncient and Primitive Rite of Memphis-Misraim has a systematic collection of 336 of these machines, whereby it controls the total range of occult machines, which can be invented, or have ever been invented, or will ever be invented by esoteric engineers.

(E). There are physical occult machines which are the perfect physical counterparts of the higher astral and mental machines. I have in mind the sixty-four cubes of wood, made by a sometime chief of The Order of The Oriental Templars (OTO) for use in his experiments, and which are now in my possession, having succeeded him as Sovereign Grand Master of The OTO. These sixty-four cubes of esoteric engineering serve to represent the sixty-four mental and astral force fields, which Aristotle explored in his 64 figures of the syllogism and which the Chinese mastered in the system of the I-Ching, as expounded in Fo-Hi, and which are discussed in our first year study of "Luciferian Magnetism, or Part IV.

These are some of the physical plane machines which we will explore, but I advise you that there is much more to the field of esoteric engineering than what I have given you, for this is only an introduction, and I hope that as we develop our skills, each and everyone of you will be able to make use of these instruments and give me written reports on their operations.

Michael Aquarius

Copyright Monastery of the Seven Rays, Madrid,Spain.

The Monastery of The Seven Rays,
IIIrd Year Course in Esoteric Engineering,
Part I (Lesson 3)

OCCULT MACHINES AND MAGICAL INSTRUMENTS OF THE ETHERIC AND ASTRAL WORLDS.

Up to now we have been exploring those occult machines which are to be found mainly upon the physical plane. It is true that we have discussed a few of those machines and instruments, which while having their basis on the physical plane, do operate on higher levels. However, we have been concerned always with those machines whose occult centre of gravity is to be found on the physical plane. Now, we must explore another type of situation, by way of introduction. The student, however, should realise that what we are doing is merely trying to explore the various occult worlds and their instruments and machines in a rather superficial manner. In the full course of this study in 97 lessons, we will have ample time to give you a detailed exploration, and even a rather lengthy exposition of the entire field.

The etheric field or world corresponds to the area discussed in the first year course, with the lower levels of astral magnetism. These levels or fields of astral magnetism are nearest to the ordinarily physical world, and therefore their instruments and machines will bear much similarity to physical machines, except that they will operate in non-physical ways, often through the medium of extra-sensory perception. For this reason one must not only be an occult physicist to make use of such an etheric instrument, one must also have telepathic and clairvoyant capacities.

I would advise you, therefore, to take out the lesson from the lst year course of the Monastery which is number 17, or Student II Degree (Occult Physics A) "Introductory Letter concerning Astral Magnetism", in which I discuss the matter of hierarchies of energy, and where you may now indicate that the Etheric Field corresponds to the Iron-Copper and the Quicksilver-Silver Nitrate levels of Astral Magnetism, and there also note that the Silver-Platinum and Gold-Uranium levels correspond to the Astral fields of Astral Magnetism. Thus, we have the two worlds of occult machines in view before us. You might also note that we, in this course are operating at the level of the Magnetic Magic Level of Study, or from 3.0000 - 3.6250 through 3.9376 ~ 4.0000. This will enable you to understand that while we are looking at something of a very high level of magnetism, yet, it is based on something much lower and much more primitive.

Occult machines which are operative on the etheric field are of various types and it is my wish, here, only to list them, together with those which operate on the astral field, so as to give the student some idea as to the complexities and problems involved. For these machines do have a definite structure, but this structure is best seen by the clairvoyant, who may be able to assist the non-clairvoyant by means of various descriptions, including drawings, which we will latter-on view. However, these machines are not physical in the sense that they have physical parts. They might correspond to a physical drawing or some formula, but they are primarily machines built up in etheric and astral matter and operative

B. Types of Astral Machine:

(1). Paramagnetic Systems: These machines are used to organise and direct machines of a lower type, especially etheric machines, and are said to be essentially control systems, constructed in astral matter by magicians making use of arithmosophical formulae,
i.e., where a magnetic energy is reduced to its parts by the magical analysis of the numerical elements and magical components.

(2). Mediumistic Algebra: This is the master science behind all occult machines and as such its own reality as a machine of control is established. It is used to form the medium between levels of energy, so that the control and communication of the energy from one field or level to another can be easily transmitted.

(3). The Mandala Instrument (Mandalum Instrumentum): The use of this machine in magic is confined to ceremonial work, where it forms the vehicle for the creation and transmission of magical forces from one point in occult space to another. It may he thought of always as a temple, where the members of the temple are in reality parts of the machine. This is used by high ranking ceremonial magneticists who have grown out of the use of group rituals and yet wish the effects of their work to have the same symmetrical structure as the structure of a lodge or temple. The most powerful type of mandalum instrumentum is that of the Rite of Memphis-Misraim, which consists of a great system, known as The System of the Grand Lodge Osiris, in which each member of the supreme council of the rite, representing the seven planets and the seven rays, each operates a Mandalum Instrumentum. This machine was developed by the Thibetan Esotericists and by gnostic magicians in general.

(4). Metastatistics and Voudoo: In the cult of Loa Legbha, as it is practised by Voudoo metamathematicians, there is the use of an astral machine known as the metastatistical tracing board. This machine is used to control various energies which are relevant only to the Legbha cult, and to explain how it is possible for the mathematical order of being to be related to the magical and occult world. This machine transmits various communicative energies from the occult laboratory of the Loa Legbha, known as Grand Legbha, to the various high priests and bishops of the Voudoo and Gnostic Churches under his direction or patronage.

(5). The Astral Condenser: This machine is perhaps the most common of all occult instruments. It is used to focus and to condense all occult energies from the astral world. It is directed by the magician and may only be used by him. After the energy has been condensed it is then projected at his will. It may hold the energy for any length of time, however, until it is projected, and I have encountered such instruments filled up by ancient magicians, who having died or else having directed their minds elsewhere have forgotten or ignored these filled instruments. I have made use of these instruments and have been able to control many occult systems through this means, for it is certain that the forces were still very effective. Yet, it must not be supposed that the forces were either weaker or stronger than they were when orginally placed in the Condenser. The forces were identical in their strength with their first state of entry into the instrument. In this sense we can see how instruments like this insulate against the changes of time, and it has been known that such instruments have been used by occultists to preserve themselves, or hold themselves on the astral plane against the onward tide of evolution. My fried C.W. Leadbeater says on the astral and etheric field. These machines are quite interesting as you will note, for it is here that they are able to take advantage of the various energies found in these worlds, and to be truly functional. Up to now the machines--- those physical machines, have been mainly symbolic.

It should be noted also that the main difference between the etheric and the astral machines is due to their use of different type of astral magnetism, as I have explained above. In fact they seen to be very similar in order of structure and organisation of operation.

A. Types of Etheric Machine:

(1). The Etheric Inductor: This machine is used by occult physicists and magicians to gather and project etheric instruments and energies and to concentrate and to focus that which is projected with exactitude.It follows and exact mathematical form, but in Voudoo -- where it occurs probably more often than anywhere else, it appears to be an elemental system under the exact control of the Voudoo priest. It may also condense and store energies.

(2). The Egyptian Isis-Particle system, or the Unified Field Inductor: This type of etheric machine was developed out of experiments in occult physics. Its function is to concentrate energies from the field of light and to work at the basis of the entire etheric field, or the entire physical field (in some circumstances) in order to give magical control over the fields of space and time to the operator. The Isis~Particle is the name given to the most minute of occult particles, lighter in weight than the photon, and therefore the bridge between the physical and the non-physical. The operators are able to control the physical world from the metaphysical world of the

etheric fields, and thus influence space and time events.This inductor is also used to explore the various lattices of the etheric and the astral like a type of occult radar, because the Isis-Particle can be used to reproduce occultly the whole of the unified field in its detail and thus accurate measurements can be taken from the structure given in the Isis-Particle.

(3). The Tattwometre, or Tattwa-ometer: This Instrument is used to direct the fields of force as units, known as the tattwas of the Hindus, and to project them or make use of them in exact experiments. These fields of force can be used for astral or etheric projection, so that by means of this machine the operator can explore the entire field or tattwa as a unified perception. The entire field of occult physics is then reduced to the reading of various measurements given through the symbolic elements of this system.

(4). The Zothyriometre:This instrument is used by Zothyrian gnostics to bind the astral and etheric fields into fixed lattices so that by the creating of an intersection between two fields a special energy or focus of energy or synthesis of energy can be achieved. When this is done the focus of energy can then function very much like an occult tube for the projection of various types of energy systems from the operator to his object. It is also used to build up certain technical reactions to occult situations and to explore these reactions with precision.

(5). An Etheric Master Machine: This instrument has been developed by occultists to combine the functions of etheric machines 1 through 4. It operates through magical mathematics and forms the bridge to the astral types of machine that this is a form of black magic, i.e., to fight to hold on against spiritual progress and to stay on the astral plane as much as possible. I would say that for human beings it would be wrong to use this method, but to store non-egoic energies it would be acceptable. For it is by this means that the initiatic energies of the past are handed down to the future ages, rather than depending on the questionable method of apostolic succession or human transmission. In other words, the qualified and good magician as he explores the worlds will find certain matters there and if he wishes to take them out of their astral containers and used them, he can. This was how freemasonry was revived in the 18th century by the Count de Saint~Germain, by taking it out of its "Egyptian bottles" so to speak, which had preserved it as a magical energy or initiatic and magical current since 1.000 B.C.

Michael Aquarius

Copyright Monastery of the Seven Rays,Madrid,Spain

The Monastery of The Seven Rays,
IIIrd Year Course in Esoteric Engineering,
Part I (Lesson 4).

"THE INSTRUMENTS OF THE MENTAL AND INTUITIONAL WORLDS,'?

The mental and intuitional worlds correspond to the worlds of luciferian magnetism and therefore may he said to possess many types of occult instrumentation. However, I wish only to discuss the types of instruments found here because, in function, they form a close parallel to the astral and etheric machines discussed before. However, they are united in one type of main focus and that is the control of energies and their direction or cosmic administration.

A. Mental Machines:

(1) Metaphysical Machines: These machines are systems of explication and control which are operated by magnetic magicians for the purpose of control and direction of systems of essences and substances, which are para-energetic or beyond the astral and etheric levels and types of fields. The metaphysical machine, however, must operate to make it operationally possible for lower machines to work. Without metaphysical machines we could not have genuine astral and etheric machines. Metaphysical machines are administered by the various Legbha priests who have been assigned to the Rite of Memphis-Misraim. At present, there are only three such persons in the world who do this type of work; myself and my two Haitian brothers of the 97th degree.

(2) Magical Computers: These machines are used to calculate certain metaphysical conditions and they are to be found in most higher centres of transcendental Voudoo. This type of machine is used to translate one type of metaphysical value, such as the number of a degree into another form, which can be used to link up with the total matrix of the metamathematical world, or into some arithmosophical value. Thus, for example

a. The 97th degree of the Rite of Memphis-Misraim is linked

to certain metaphysical values by means of the arithmosophical values
as 16 = 33 = 336 = 97) = (3^2 + (3+6) = 18).

b. The 97th degree of the Rite of Memphis-Misraim is linked to number 16 axiom, or 336, the last in the total system by means of the astral and mental tubes and tunnels of concrete and abstract isomorphism, which I will explain later on in this course.

Thus, a magical computer has two possible functions or forms, for on the mental plane and above the function and form are identical.

(3) Magical or Noetical Instruments: These machines are used to create occult systems for the explanation of the universe in part or whole, and therefore such instruments are complex forms of philosophical or ontological systems. We have such a machine in our research centre having 32 logical parts, for when we build the universe we must move from A to Z and from Z to A, if we are to avoid the time series of involution followed by evolution. For the magician who uses this machine to build up a universal system of space-time control and more, involution and evolution are matters which happen simultaneously.

(4) The Transformation Algebra Machine: This instrument is a highly metaphysical machine which operates to explore metrically every possible world. This instrument operates from +0 to +100 and from +0 to -100 and from +100 to -0, and from -100 to -0, and from -0 to +0 and from -100 to +100. Thus, the entire world of possibility can be explored exactly and with precise measurements and abstract categories of mind. The use of this instrument is limited only to four very high masters of light, who have

been consecrated to Legbha, the Christ of Voudoo, who is the God of the Four Regions of possibility.

(5) The Neo-Pythagorean Gnostic Machine: This is a system of gnostico-ontological explication which makes use of abstract symbols in order to explore and to control the universe as a total system of possible elements. The four persons who make use of this instrument do so in order to control the ontological equilibrium of the cosmos.
They are:

1. The Grand Hierophant -- Master Michael Aquarius,
2. The Patriarch of the Idealistico-Hieropglyphic Church of the Labyrinthico-Gnostic and Transcendental Logics,
3. The Patriarch of the Cabalistico-Gnostic Church,
4. The Patriarch of the Neo-Pythagorean Gnostic Church of the Ancient and Primitive Rite of Memphis-Misraim.

These four masters form the Supreme Council of the Ecelesia Gnostica Spiritualis of the Ancient and Primitive Rite of Memphis-Misraim.
And this machine will never be used by any person who is not a master of the light, nor will it ever be in a state of non-use.

B. Intuitional Machines:

There is only one system of intuitional instrumentation and that is the system of initiations and consecrations of the Rite of Memphis-Misraim as instruments of esoteric engineering. I refer to an occult machine having the following abstract structure, which can only be expressed here in terms of symbols, for it is too abstract and magical for the first part of the course. But in my wish to give an outline of this entire system of occult machines, I will indicate the barest of structures:

The Intuitional Machine of Memphis-Misraim known as the Ego of the Grand Hierophant. This machine exists in the Ego, or higher self,, of the Grand Hierophant, Michael Aquarius, and as such forms the archetypal level of his mind and being. It is divided into four parts:

PART 1. 1 to 4

$5 = 4^2 + 4^3$ = the key to the first world of M-M.

PART 11. 6-23, 24-41, 42-59, 60-77 all equal to 128 lattices.

PART 111. 78-80, 81-83, 84-86, 87-89 all equal to 128 lattices.

PART IV. A. 90 to 93 = 64 lattices.
B. 94-97 = 16 lattices.

This intuitional machine is so called because it exists as the postulational or axiomatic basis of the Rite of Memphis-Misraim, upon which all of the worlds of machines depend. For this reason it may be considered as the ultimate magical instrument, or the Highest form of Magic. All of these machines and instruments may therefore be explored by us systematically, as this course of study unfolds. This last machine, I use to convert and to translate initiatic currents into light years of outer-space-distance

Michael Aquarius

Copyright Monastery of the Seven Rays,Madrid,Spain

The Monastery of The Seven Rays,
Third Year Course in Esoteric Engineering:
Part II. Occult Machines used by the Highest Legbha Priests.
Lesson 5,

THE BEGINNINGS OF THE OCCULT LABORATORY OF THE LOA.

There are four worlds of higher magical instruments and occult machines which cannot he used except by initiated priests of Legbha. I do not refer to those persons, who having been initiated into Voudoo are consecrated to Legbha as their special God, or Loa. Rather I refer specifically to those magical priests who having been consecrated to the work of magical research, have been given a very special grade of magical attainment by the Loa Legbha, Himself. This grade corresponds to the 97th degree in the Rite of Memphis-Misraim, but it is expressed in terms of a magical formula. which states that the power of the Highest Legbha Priests is equal in magnitude or esoteric force to

$336^{2} + 336^{3}$. which has the sum of

12,745,506,816 occult units, which = 336^{4}
and 37,933,056 occult units, which = 336^{3}
and 112,986 occult units. which = 336^{2}

thus by simple addition, one arrives at the occult power of the highest Legbha priests, which is 12,783.552,858. This figure represents in occult units the magical power of the hierarchy of light, where the full potential of an individual human soul, after 100 incarnations is = to 1 occult unit. Thus, we are face to face with the use of the progress of the human soul in many, many lifetimes being measureable, and the progress of the soul in terms of its fullest potential for 100 lifetimes, or incarnations being the basic unit of measurement. However, some occult scientists will disagree with our use of the basic unit as being = to 100, and they will estimate that a basic unit is equal to 1000. or to 1,000,000 lifetimes of progress. However, by whatever scale of measurement one wishes to make concrete these ideas, the formula is set forth as above, and this is the basis for the admission of the highest priests into the highest form of esoteric engineering.

In the Egyptian Book of the Dead. the soul of the mortal man, having just passed into the next world, is weighed in the Hall of Judgement, which is presided over by the Legbha of the Egyptian religion of antiquity, or Great Osiris. The idea of occult measurement of the soul in terms of its progress therefore finds its basis in Egyptian occultism as well as in our own tradition. We are not making up the fact that there is this development which must be measured and that this development which can be measured is absolutely fixed as a method of calculating the status of metaphysical energy and occult force.

Those who have this quality of soul, therefore, have assigned to them a very important position in the work of esoteric engineering. They are asked to serve in the occult laboratory of the Voudoo gods. We are concerned with the occult machines to be found in this occult laboratory, and following our previous pattern of teaching in this course, we wish to introduce you to these occult machines, to return to a more detailed discussion on them in a future lesson, or group of lessons.

The occult machines which are used in this laboratory are of two types as far as simple magical insight and understanding are concerned. First of all there are occult machines which operate for the purpose of evocation, and there are occult machines which operate for the purpose of invocation, These occult machines are constructed out of metaphysical substances and essences of one of two types: (A) Metaphysical machines used for evocation made out of the same metaphysical substance and essence as the Daemons, and (B) Metaphysical machines used for invocation and made out of the same metaphysical substance and essence as the Aeons. Thus, we have two types of occult machine, which operate upon two different metaphysical currents: Type (A) works with the currents of emanation, which brings into focus the being of objects in the visible

and invisible worlds. These objects and their energies have come into being from the world of abstract possibility, or the machine is used to bring into being entities and other objects from that same world of abstract possibility. However, machines of Type (B) are important for because they are concerned with the objects and other entities which are presently in existence, but which are undergoing the stress and tension of evolution towards perfection. Such machines work towards the exact acceleration of the pace of evolution and the progress of the object towards the light of Divine Majesty. However, because either type of machine could give vast powers to those who made use of them, the occult engineering experts must be of a very high type of spiritual development, to avoid the possible misuse of this machine for an evil purpose.

These occult machines being of two major types are, however, further subdivided into those which work with either real or ideal essences and substances, or sometimes a combination, which means that two or more of the machines must be made use of by the priests. I will simply list the types of machines and will return to a more exacting description of them in a future lesson. However, these machines, it must be understood, are in no wise physical instruments, rather they are entirely metaphysical in composition and in operation.

Field of Operation:	Type (A)	Type (B)
Ideal Essence	"1"	"2"
Ideal Substance	"3"	"4"
Real Essence	"5"	"6"
Real Substance	"7"	"8"

Due to the highly complicated circumstances of modern occult research, it is often necessary to make use in a single project, as I have said, of several machines. Thus, one might find an occult field of problem-solving which made use of metaphysical machines 1, 3, 4, and 6. Other situations might be more complicated, others might be less so.

I have tried to keep this field of operation quite simple, but it must be understood that these machines are much more complicated than I have described them as being. For one thing, they are composed of various parts or components, in a metaphysical sense of implications and related fields, so that each occult machines is quite complex in operation and rather diversified in its scope. We will continue this line of thought in the next lesson.

Michael Aquarius

Copyright Monastery of the Seven Rays,Madrid,Spain

The Monastery of The Seven Rays,
Third Year Course in Esoteric Engineering:
Part II. Occult Machines used by the Highest Legbha Priests.
Lesson 6,

LEGBHA-SOLAIRE---STELLAIRE.

Within the esoteric field of the Legbha Cult in its highest expression we find a very careful distinction which is made between the Solar and the Stellar aspects of the Legbha. This is reflected in the field of esoteric engineering to such an extent that it is necessary for use to make a very careful distinction, here, between two higher fields of occult machines.

Esoteric engineering must make use of magical currents which come forth from the very centre of the universe. I do not refer to the physical centre, however, but to the metaphysical centre, which is identified with the Cosmic Logos, or Universal Mind. There are two major types of cosmic energy at this level. There is the cosmic energy which comes forth from the Sun, and relates to the Earth and other planets, both visible and invisible of our system of worlds. Then there is another energy which comes from the centre of the system of which our own Sun is a part, and which is diffused among the other Suns, within this same galaxy. From the occult standpoint, however, the universe is much simpler than the physical or astrophysical scheme. For there are only four points to be concerned with in the occult scheme, and these points correspond to the four parts of the Cabala, or to the four occult worlds of the Cabala. I refer to:

I. The Cosmic Mind, or Universal Logos
II. The Sun of Our Sun, which is The Fiery World
III. Our Sun, as the source of life in our system
IV. Our own planet and its occult histories and tradition

In his major aspect, Legbha is the Cosmic Mind, and therefore that aspect of him which is referred to as Legbha-Stellaire, this refers to the flow of energy from I. to II. On the other hand, Legbha-Solaire refers to the flow of energy between II. and III. It might be noted that the flow of energy from III. to IV. is the concern of our studies in astral magnetism, and thus the machines discussed in part I. of this course will make use of that special energy. The metaphysical machines discussed in lesson 5 are not involved here because they are totally of an ontological nature and not concerned with specifics. However, the energies which flow back and forth between I. and II., and between II. and III. are our major concern. Now, let us discuss these rather complex points.

There are two types of machines used for these energies, and these energies have a very special type of reaction to the occult machines which make use of the currents which the energies effect and emit. In the Voudoo metaphysical system, these energies can be related to the various parts of the occult human body, so that for every centre, there is a corresponding force-field of solar and stellar energy. Yet, it will serve our purpose, here, only to list the occult machines used, which have an affinity to what we have discussed some time ago. I refer to the lst year course, and to lesson #56. However, we must now proceed with the magical assignment of the types of occult instruments and machines to the sixteen centres of force in the human occult body.

LEGBHA-SOLAIRE:

TYPE OF MACHINE:	DESCRIPTION:
1. The Master of the Northern Cross:	Magical energies are projected from the occult centre to the Moon in Scorpio Centre.
2. The Twins of the Temple:	Magical energies are projected from the occult centre to the Sun in Taurus Centre.
3. The Master of the Four Crosses:	Magical energies are projected from the occult centre to the Sun in Virgo centre.
4. Legbha Capricorn:	Magical energies are projected from the occult centre to the Sun in Capricorn Centre.

ETC.

These types of machine for the use of the Legbha-Solaire energy,it must be realised are identical in name with the Tarots, which have been assigned to Racine. As I have stated before, all sexual magical is under the Neptune-Ray of consciousness, whereas all Magnetic magic is under the Vulcan-Ray of Consciousness. Now, it must be understood that as the solaire energy is derived from the stellaire energy, so the science of sexual magic is derived from the field of magnetic magic, except that in esoteric engineering both sexual magic and magnetic are one and the same. For here we are looking at them in terms of their foundations and most universal principles. But, esoteric engineering must not be thought of as a rejection of the polarity of sexual magic, for here it has been reinforced by the magical dualisms in the types of machines which we use and in the types of occult instruments which reflect the dualisms of nature, especially the dualisms of metaphysical nature.

LEGBHA-STELLAIRE:

TYPE OF MACHINE:	DESCRIPTION:
1. The Initiate of the Northern Cross:	Magical energies are projected from the occult centre to the Master of the Northern Cross and then to the Moon in Scorpio Centre.
2. The Server of the Northern Cross:	Magical energies are projected from the occult centre to the Twins of the Temple and then to the Sun in Taurus Centre.

ETC.

Now, the point in question is what is this occult centre from which magical energies are projected in both the case of the Legbha-Solaire and in the case of the Legbha-Stellaire. The answer is very simple, it is not in either case the Cosmic Mind, or the Universal Logos, for the energies must be highly refined, rather than for general metaphysical use. The answer is this:

(A) The occult centre used as the source in the machines of the Legbha-Solaire Type (which correspond to the Tarot of Racine) is the Sun in Leo centre of the magician via the pathway of II. to III. in the occult laboratory of Legbha. Thus, the magician has the occult power to focus the cosmic energies at will, and this is the meaning of his rank in occult units.

(B) The occult centre used as the source in the machines of the Legbha-Stellaire Type (Which corresponds to the Tarot of Padern) is the Moon in Gemini Centre of the magician via the Pathway of I. to II. in the occult

laboratory of Legbha. Thus, the magician has the occult power to focus the cosmic energies at will, and this is the meaning of his rank in occult units (lesson 5).

The student must now realise that the occult laboratory of the Loa Legbha, is, therefore, a great temple of light and cosmic energy, which is one with the cosmic consciousness of Loa Legbha, and which is one with the consciousness of his initiates, or immediate staff. All of the occult machines which are used are magical processes. which are under the immediate control of the higher will of the Loa Legbha, but this will of his is one with our own, and I am not speaking just for myself, but for my occult brothers, who are the patriarchs of the Ecclesia Gnostica Spiritualis.

There are sixteen occult machines assigned to the energies of the Legbha-Solaire and there are sixteen occult machines assigned to the energies of the Legbha-Stellaire. These thirty-two magical machines are under the complete control of the master magicians, in terms of their highest centres of occult power. We will discuss this system of magical machines at a future date, but it is sufficient to state the principles behind this conception, entirely, in their most general laws. It is my hope that we will be able to do more than just explain them in the future, for it is my wish to direct them out upon my students and to enable my students to benefit from this development.

Michael Aquarius

Copyright Monastery of the Seven Rays,Madrid,Spain

Monastery of the Seven Rays

The Monastery of The Seven Rays,
Third Year Course in Esoteric Engineering,
Part II. occult Machines used by The Highest Legbha Priests.
Lesson 7,

VULCANIAN AND VENUSIAN SYZYGY -MACHINES.

There are other occult machines beyond what we have discussed, but it must not be thought that these machines are the same as Syzygies, for the Syzygies are not machines. But there are occult machines which function by means of the same energies as those which give being to the Syzygies.

Naturally, there would be eight types of these machines, as there are eight types of the ray, upon which the Syzygies operate. But these machines, while they operate on the same ray as a Syzygy, these machines do not have the same identity as the Syzygy. These machines are created by magicians, whereas the Syzygies are emanations from the Divine Creator.

The Vulcanian and Venusian Syzygies form certain types of energies, which are to be identified with their effects. This is Syzygy energy B, or Effect-Energy. The Ray of the Syzygy may be understood as Syzygy energy A, or Cause-Energy. In esoteric engineering we are primarily concerned with Effect-energy, or Type B energy. This type of energy comes into existence as the result of the activities of the Syzygies of the particular rays, and this energy, rather than being wasted or lost, gathers about the ray of the individual Syzygy, where it is absorbed into the occult machine of that ray, and then used to magnify the effects of the ray in question, or to enhance the occult effects of the particular Syzygy. Thus, the magician makes use of the same energy to help the processes of metaphysical nature, however, it is possible to either slow down or to speed up the effects of a ray of a Syzygy, by combining a lower energy with a higher Syzygy, or by combining a higher energy with a lower Syzygy, respectively. Thus, profound magical effects can be achieved by the masters of this field.

There are two main groups of Rays and Syzygies:

(A) Vulcanian:		(B) Venusian:
1.	Vulcanus	Venus
2.	Uranus	Saturn
3.	Neptune	Jupiter
4.	Pluto	Mars

One might ask as to what would be the result if one were to combine Vulcanian and Venusian energies. The principle would be the same, for a Vulcanian energy is always higher than a corresponding Venusian energy, so that if one combined an energy from the Uranus Ray with the Saturn Ray Syzygy, one would speed up the process of evolution, and thus one would move towards a perfection sooner than expected by ordinary results. However, in magical science, it is possible to make use of the Rays-Syzygies-Energies combination in such a way to work evil, which has been done before. This would be done by setting up a disrupting pattern of energy, which seemed to work at cross currents to itself, and thus seemed to be an actual contradiction, such as when one would combine elements to produce the following equation of self-denial:

(A) 2 + (B) 2 = 293, where the energies seek to move up and to move down at the same time. This type of process would be used by certain persons of a rather questionable magical ethics in order to try and to destroy a pattern within another process. For the magicians would find within a larger process some element which would correspond to their equation, in part, or else they would make an equation which would fit some part of their larger whole. They would then put together a counter-element in the same equation, or magical formula, and then focus the dual force of the equation into the

object they had in mind, and thus set off a type of negative chain reaction, which would be totally destructive.

The use and technique of making Syzygy-Machines is quite important in esoteric engineering, for it is the basis of much of what is really questionable in some types of Voudoo. However, we are concerned not so much with the use or abuse of this practice but with the more simple idea that the whole field of occult engineering can be shown to be a form of mathematical art, and in fact it always has seemed to be an extremely mathematical type of activity, because the entire process of higher magic can be reduced to equations, and the magical machines can be reduced to elements within those equations.

Michael Aquarius

Copyright Monastery of the Seven Rays,Madrid,Spain

Monastery of the Seven Rays

The Monastery of The Seven Rays,
Third Year Course in Esoteric Engineering,
Part II. Occult Machines used by the Highest Legbha Priests.
Lesson 8.

METAMATHEMATICAL ZOMBEEISME

When a magician wishes to create a field of force, he must take the energy from someplace else, for there is nothing newly created in magic, only what is borrowed and rearranged. There exist in the invisible worlds the effects of many previous occult experiments.
These are clusters of energy, or gatherings of occult force, which can be used, if they are given direction, so much like a group of workers in need of a leader. Into such a situation, the magician may insert a mathematical, or even a metamathematical sense of direction and intelligence, of some degree, as may be derived from himself and from his own intelligence. This type of energy then dominates the others and soon an operational unit comes into existence. Thus, what was formerly just a scattered energy, a diffused, or almost diffused body of energy, this reality now can be used as an occult machine, for it has now direction and will respond to a higher command.

In this circumstance the magician will now direct the occult unit to some specific purpose and will make use of this new being as an occult research instrument. This object is now to be measured as having the metaphysical value of a single occult unit. Therefore, the very highest of the magicians command exactly 12,783,552,858 such metamathematical Zombees, or Zombies. Thus, to be a very high magician, to be one of the very highest, to be the highest among the Legbha priests implies that you are also the King of the Zombies, and we are such, my brothers and myself.

Take the office of King of the Zombies, and what does this imply? You will take the lost, or rather the leftover energies of the Rays of the Effects of the Syzygies, for you will use only the effects of the magic of nature. These will be infused with a soul of your own creation, and then these beings will come together in their consciousnes, they will come together in their new mind, which you have given to them, and they will be obedient to the magical thinking of the master magician. Yet, there is a limit to the number of occult powers and forces, which a person may possess. even if he is the King of the Zombie and this number is fixed, for it is 12,783,552,858. You can make Zombies from all parts of the world under the scope of the science of esoteric engineering, but up to the fixed limit, which is set by the Loa Legbha, himself. If you wish to make more, you will suffer the loss in exact proportion to your gain. Here are the following types of metamathematical Zombies:

1.There are four Daemonic Types of Metamathematical Zombie.

2.There are four Aeonic Types of Metamathematical Zombie.

3.There are sixteen Legbha-Solaire Types of Metamathematical Zombie.

4.There are sixteen Leghha-Stellaire Types of Metamathematical Zombie.

5.There are four Vulcanian-Syzygy Types of Metamathematical Zombie.

6.There are four Venusian-Syzygy Types of Metamathematical Zombie.

The Significance of the number 6 in Voudoo Cabala is therefore that it is the number of the types of metamathematical Zombie, which can be created by the magician. All of these types can be used easily, and the well prepared magician is one who keeps one of each type for his work and other operations.

These metamathematical Zombies can be used for good or evil purposes, and it is up to the magician to make the decision as to the purpose and aim of their function. These metamathematical Zombies only reflect the mind of their creator, and therefore

are his occult slaves. If the magician is an evil man, they will be evil, if otherwise, they will be good. To make a Zombie, however, of the best quality, the magician must be very high in the consciousness of Legbha, and therefore, he must be very good. But evil magicians also try and make Zombies according to the methods given in part One of this course, using lower types of esoteric engineering and making use of less cosmic magical machines. Many times such evil magicians succeed.

The Zombies made metamathematically by the highest Legbha priests all appear to the eye of the initiate as being very handsome and well proportioned rather than dead men brought back to life, as we find among the lower magicians, for they reflect the higher stages of being and the perfection of the physical form. Such Zombies were often made visible by another magical process, known as "infusion", where they took on the physical appearance desired by the magicians, except that they were not physical in origin, they had been created magically. They served as the servants and helpers about the homes of the 18th century magicians who lived in Haiti and the French West Indies. For this reason, the magician lived alone, except for his Zombies who helped him as research instruments, who protected him as guards, or who took care of chores about the home, like servants. Such Zombies could be easily detected by the occultist with superior knowledge, because metamathematical Zombies always possessed very fine and precisely formed mulatto bodies. Such Zombies are the messengers between the physical world and the metaphysical world, and whoever meets a metamathematical Zombie will receive many magical favours, and perhaps even secret riches.

Michael Aquarius

Copyright Monastery of the Seven Rays.,Madrid,Spain

Monastery of the Seven Rays

The Monastery of The Seven Rays,
IIIrd Year Course in Esoteric Engineering,
Part III (Lessons 9, 105 11, 12) The Relationship of Esoteric Engineering to the Occult Political Structure of the Hierarchy.
Lesson 9:

THE RE-ORGANISATION OF THE ECCLESIA GNOSTICA SPIRITUALIS.

In earlier lessons given to you by The Monastery of The Seven Rays,you have been given much information about the structure of the occult world and especially about the structure of The Spiritual Gnostic Assembly of The Worlds. However, due to the normal course of occult development, which has affected both the general consciousness of humanity as well as the specific consciousness of the Masters of the Monastery, it was necessary in January, 1971 for the inner government of the world to be re-organised according to a definite and highly archetypal principle. This principle was to be reflected first of all in the organisation of the Ecclesia Gnostica Spiritualis, and secondly in the structure of the Monastery. The reason for this change in structure has been the gradual increase in the flow of magnetic force, which has come into the world, and especially the creation of new force fields and magnetic currents among the leading occultists of the world because of the release of the IInd Year course in magic (sexual magic) by the Masters of the Monastery of the Seven Rays. This release of energy has created certain newer occult needs and problems which require the administration of newer and more specific areas of the Gnostic world. Therefore, in January, the Hierarchy met and discussed the need to reorganise the present structure of the Spiritual Gnostic Assembly of the Worlds in order that it reflect more completely the needs of the more highly evolved members of humanity, who had begun the study of the IInd Year Course in Sexual Magic, under the direction of the Monastery. It must be understood that the hierarchy always reflects the needs of the highest level of human evolution, and for this reason from time to time it undergoes a periodic reorganisation in order to serve more efficiently as the instrument of the power of light present in the world. For this reason the hierarchy and its members constitute a field of occult machines and instruments, and that is why we are now introducing this topic into the course in esoteric engineering.

(1) Principle: The Hierarchy reflects the needs of humanity in terms of its highest level of spiritual evolution.
(2) Principle: The Hierarchy is composed of those beings whose function it is to serve as instruments for the distribution of the force of light in the world.
(3) Principle: The members of the Hierarchy have gone beyond the use of occult machines and instruments in the usual sense, for their role is to control and to organise newer forms of these instruments.
(4) The Ecclesia Gnostica Spiritualis is now ruled by a Supreme Council of Sublime masters of Light, each having a specific evolutionary task.

<u>THE SUPREME COUNCIL:</u>

Within the structure of The Spiritual Gnostic Assembly, there may be found to exist four great processes of light and spiritual energy. Each of these processes of evolutionary experience requires the specific administrative skills of a Patriarch of the Ecelesia Gnostica Spritualis. In the outer world, each church will normally have but one patriarch, but in the inner government of things, it is quite necessary for the evolution of humanity that the powers be distributed, for they go beyond anything conceivable in ordinary terms of exoteric political and spiritual administration, Thus, the fourfold nature of the world as a cabalistical hierarchy of magical powers is reflected in the fourfold rule of the patriarchs of the Gnostic Assembly. Each of these four frames of reference must not be understood as indicative of any one person, however, for these are spiritual officers and these are spiritual roles of power, which will be held by many persons as time passes us in the course of human history. It is sufficient, however, for us to say at this point that the Inner Department of the Monastery of the Seven Rays is now fully identified in being and consciousness with the Spiritual Gnostic Assembly of the Worlds as well as being fully identified in being and consciousness with the Ancient and Primitive Rite of Memphis-Misraim. For this reason, the Master Michael Aquarius now holds simultaneously three offices:

(1) Director of the Inner Department of Temples of Research of The Monastery of The Seven Rays;

(2) Patriarch of The Spiritual Gnostic Assembly of The Worlds;

(3) Grand Hierophant of The Ancient and Primitive Rite of Memphis-Misraim.

This is the first triad of the Ecelesia Gnostica Spiritualis, for the Monad of The Master Michael Aquarius has been divided into the threefold principle of reality, which reflects the first of the three rays of the Seven Rays of evolutionary consciousness:

(1) The Ray of Power and of Will, the Magical Ruler:

(2) The Ray of Universal Teaching, The Magical Teacher of Cosmic Wisdom:

(3) The Ray of Esoteric Activity, The Magical Director of metaphysical and occult initiation:

Now, from the consciousness of Michael Aquarius in his present role, there comes forth three manifestations of the first three rays, which are the patriarchates of the Spiritual Gnostic Church, or more properly they are patriarchal officers within the Spiritual Gnostic Church or Assembly of the Worlds. These three rays of magical energy are expressed as follows:

(1) The Patriarchate of the Idealistico-Hieroglyphic Church of the Labyrinthico-Gnostic and Transcendental Logics of Ecelesia Gnostica Spiritualis, which is the ray of will and ceremonial magic, or the Synthesis of the first and seventh rays of light.

(2) The Patriarchate of the Cabalistico-Gnostico Church of Ecclesia Gnostica Spiritualis, which is the ray of universal wisdom-teaching and mystical devotion, or the synthesis of the second and the sixth rays of light.

(3) The Patriarchate of the Neo-Pythagorean Gnostic Church of Ecclesia Gnostica Spiritualis, which is the ray of esoteric activity and scientific research, or the synthesis of the third and fifth rays.

The fourth ray, which is the ray of physical plane creativity is identified with the union of the rays, such that all manifestations of occult power must be expressed in terms of physical plane activities and energies. However, it must be understood that all activities which are typical of the various rays shall he under the direction of the patriarch who is representative of that particular ray, and thus esoteric and occult engineers who work on the fifth ray will be under the spiritual patronage of the Patriarch of the Neo-Pythagorean Gnostic Church.

As I have said these officers and orders are in themselves occult machines and instruments. This is the true purpose of all occult and esoteric initiation, for it has as its purpose the bringing into being of the truth: "Become a research instrument for the Great Ones". The philosophy behind this teaching is quite clear: it must be understood that the world of human perception serves as the sensory system of perception for the invisibles. It is true that they can read the mind and have the various powers of extra-sensory perception, but in order to perceive the outer world they must make use of human beings having the proper ability to perceive the external world of space and time. For a spirit can only see a rock through the eyes of a human being, through whom it is now operating. This is the reason why spiritual reality is so incomplete without physical reality, and this is the reason why both matter and spiritual being are necessary for the completeness of the world. Thus, it holds true that in order to perceive the spiritual one must use the spiritual mode of perception, but to perceive the physical one must use the physical mode of perception

In my next three lessons, it is my wish to explain how it is that I make use of my three patriarchs in order to perceive and to rule the occult world and how a highly evolved, living human being functions as an occult instrument for transmitting information from the outer world of the field of specific activity of the rays, so the inner world of the synthesis and union of the rays. The following lessons will show how the hierarchy of light consists of a system of overlapping information systems, which are constantly being transmitted and

controlled by my own consciousness as the system of perfect synthesis. These lessons will be entitled:

(Lesson 1), The First-Seventh Ray Patriarchate and the Grand Hierophant).
(Lesson 11, The Second-Sixth Ray Patriarchate and the Grand Hierophant).
(Lesson 12. The Third-Fifth Ray Patriarchate and the Grand Hierophant).

The student will gradually make a transition in his thoughts, I think, from the more materialistic conception of what esoteric engineering is about to a much more spiritual conception, which entails the various degrees of hierarchy and light, and the factor of spiritual research as the goal of all occult research and of all esoteric engineering. For the purpose of this science is not to try and tinker with the structure of the world, rather it is to help the process of evolution and to direct the course of consciousness more and more into realms of spiritual understanding.

Michael Aquarius

Monastery of the Seven Rays

The Monastery of the Seven Rays,
IIIrd Year Course in Esoteric Engineering,
Part 3, Lesson 10:

THE FIRST-SEVENTH RAY PATRIARCHATE.

10.1. The student is advised to re-read paper 52 of the lst year course of the Monastery in order to understand the primary definition of The Applied Lattices Research Institute and The Applied Matrices Research Institute. For these two branches of the inner department of my system will now be revised as to function and structure.

10.2. The Patriarchate of the Idealistico-Hieroglyphic Church of the Labyrinthico-Gnostic and Transcendental Logics is identical with the Applied Lattices Research Institute. Both are outgrowths of the Holy Hieroglyphic See of the Four Crosses. This is the level of ideal essence in our system of metaphysical ontology.

10.3. The work of the first ray is to rule through organisation, whereas the seventh ray is concerned with order and existence. Both systems of consciousness are one and the same, for ceremonial magic is no longer an empty ritual but a synthesis of levels of orders and types of existences.

10.4 The Patriarchate has as its essence the work of creating logical an ontological forms which are in reality magical plans and frameworks for the transformation of the human race into a spiritual kingdom. The structure of the world will be gradually changed through the projection outwards of magical forms, which will increasingly systematize and reconstruct the whole order of history.

10.5 This patriarchate exists to direct the uniform application of all exact ontological laws and patterns of research, and therefore, all occult scientists must be subject to certain restrictions of research, if they are to pass from the known into the unknown. In other words, if a certain project is being attempted the scientists must have the permission of the patriarchate before they undergo the experiment, otherwise their sciences will turn back upon themselves and they will only arrive at what is already known within their very own body of knowledge and not outside among what is awaiting occult discovery. Thus, the patriarch must administer the ideal limits of knowledge.

10.6. The first ray is the ray of power to make orderly and systematic and the seventh ray is the ray of making known as orderly and systematic. Ceremonial magic used to be the art of representation, now it is the science of presentation, for what is ordered within a system is now the subject-matter of occult knowledge and law.

10.7. The world consists of a perfect system of synthesis, which is under the rule of certain magical masters. Each of these masters is under the jurisdiction of somekind of occult system of understanding. Therefore, like so many search-lights of awareness these masters may be said to direct the thoughts of The Patriarch out upon the world.

10.8 These masters are ideas in the mind of the patriarch=The Applied Lattices Research Institute. Such masters may take on bodies and serve as consultants, as in the case of the Metamathematical Zombees.

10.9. Magical research replaced magic as a ceremonial action, will be replaced by logical and noetical studies and machines and other metaphysical and ontological instruments. As consciousness rises matter sinks into insignificance and inoperation, and more and more the substance of mental forms takes over in providing the "body" or "components" of occult science and esoteric engineering.

10.10. Magical initiations, such as those of the rite of Memphis Misraim become more and more magical operations of research. We do not wish to allow a person to enter an exclusive fraternity of adepts, etc. rather we seek to make a person more and more consciousness of himself as a precision instrument for occult research whereby every act of awareness is aimed at the analysis and synthesis of perceptual data, both sensory and extra-sensory, as well as the mastery of occult techniques of mind.

10.11. Lattices are the laws of evolutionary consciousness, for whatever is built up, must follow some design of reason, and whatever is developed out of pure consciousness must obey the laws of perfect metamathematical art and metaphysical science. For this reason, lattices may be viewed as the essences of the world.

10.12. Lattices are constructions created in mental matter, primarily, by noetical magicians and by those persons who have the responsibility for seeing to it that every reality, every fact has an ideal or magical dimension attributed to it.

10.13. Lattices cannot be drawn more simply than as the cross, or and when one has drawn four crosses, one has created the world as it is known in cabalistical and occult science.

+ = Kether

+ = Tiphareth + = Yesod

+ = Malcuth

10.14.Everything is an extension of the cabala, but not the Hebrew Cabala,---for these doctrines go back beyond the times of the Hebrews. Let us say that there is the primordial cabala, which is of the Misraimites, or the Egyptians. For this reason, the Egyptians may be called the first ray of the Atlanteans; for the ancient race of Atlantis passed into the Egyptian race, and hence our rite is called "of Misraim", i.e, of the Atlanteo-Egyptians.

10.15. Later on, it was discovered that the laws of the cabala reflected the factors of a lost word of magical wisdom, and so it became necessary to created a new order, based on evenmore ancient knowledge. This was the ancient science of Memphis. the most mystical of the initiatic cities. The cross was corrected from its original form in the names of the Hebrews, to the ontological terminology, which is primary.

+ = Ideal Essence

+ = Ideal Substance + = Real Essence

+ = Real Substance

10.16. By reason of the superimposition of the Memphite categories on those of Misraim, while at the same time admitting that the Memphite categories were prior to those of Misraim, the patriarchate teaches that there is a tension between the Memphite system of 97 and the Misraim system of 90, such that one is the source of the other as well as the contraction of the other, or one is the source of the other as well as the fullness of the other. This tension created metaphysical energy, with the result that the first system of occult machines came into existence. What I have discussed is the working of such a machine.

Michael Aquarius

The Monastery of the Seven Rays,
IIIrd Year Course in Esoteric Engineering
Part III. Lesson 11.

THE SECOND-SIXTH RAY PATRIARCHATE.

11.1. The process of evolution is such that what happened on the seventh ray before has now come to happen on the sixth ray. Thus, consciousness has now moved up to a higher level of functioning.

11.2. Here on the second-sixth ray of influence there is a certain metaphysical reality which cannot be judged except in terms of theprocesses of abstract movement. Thus reality moves forward from one idea to another, and it is always an idea which moves, with reality inside of the idea.

11.3. The initiatic ceremonies of the seventh ray are now to be found on the sixth ray, for they are now given under the auspices of The Applied Matrices Research Institute. These initiations are gradations of awareness which may be received by those who have made an assent in pure consciousness from the imperfect to the more perfect picture of reality.

11.4. The Patriarchate of The Cabalistico-Gnostic Church is the outgrowth of the Holy Apostolic See of the Cabalistico Gnostic Church of the Ecclesia Gnostica Spiritualis. This patriarchate is identical with The Applied Matrices Research Institute.

11.5. The Applied Matrices Research Institute is based on the concept of the power of the number three (3) as the number which represents motion. The reason for this is as follows: There are twelve signs of the Zodiac, which is the collection of the four elements in motion. We have already understood the world of the four, which is the static metaphysical world. Now, we must explore the dynamic world of three. Three comes into existence as the action of four.

1+

2+ 3+

4+

11.6. Let there be cooperation between either 1+ and 3+, or between 2+ and 4+. Then, let there be action between the cooperating union and the remainder, such that G+ and 3+) act in relation to 2+ and4+, or that between 1+ and 3+ there is the action of the cooperation of (2+ and 4+). This is how three comes into existence from four.

11.7. The proper understanding of the Zodiac is that of threes and fours in action, either in union or not in union among each other. This is the pattern for all other types of magical understanding

11.8. In the Old Testament, the Twelve Tribes of the Jews must not be thought of as anything more than the Old Testament understanding of the Twelve Signs of the Zodiac. Likewise, in the New Testament, the Twelve Apostles are representations of the Zodiac, whereasChrist is the Sun, who has passed his

spirit into each apostle as eachsign of the Zodiac receives the presence of the Sun in one year. This is what we mean by the term "Holy Apostolic See".

11.9. Three is the second ray of the Atlanteans, for it refers to the astrosophical initiations of the Chaldeans. Except that here it means that there is an occult machine which operates by combinations of magical energy in order to regulate and to control all initiations.

11.10. We have so far seen that there are two orders of Atlantean culture which we have accepted, there is also the third, which is discussed in lesson 12 (The Greek). Chaldean occult machines are fully cabalistic in the sense that they operate on the principle of the action between the four worlds, or levels of being.

11.11. In Chaldean systems of initiation, the very highest degrees were developed first of all. Thus, before you had a lodge for the granting of the lowest grades, of occult wisdom, you had to develop the very highest seats of authority, which would make it possible for the lower world of initiation to come into existence. Initiation is thus a system of occult physics and esoteric engineering.

11.12. In the Egyptian system of initiation, however, the highest points of consciousness were developments out of the lowest,so that the higher grades and points were said to have evolvedout of the lower. In our system we will make use of both systems, however, you must understand that in The Applied Lattices Research Institute processes of consciousness-expansion the Egyptian principle prevails; in The Applied Matrices Research Institute, it is the Chaldean system which prevails. This movement upwards or downwards constitutes a perfect transfer of energy between the elements within our system, for this reason the union of The Applied Lattices Research Institute and The Applied Matrices Research Institute (T.A.L.R.I. and T.A.M.R.I.) is possible.

11.13. The synthesis of T.A.L.R.I. and T.A.M.R.I. will be discussed in terms of certain reasons for the synthesis. But, it must beunderstood that any further development beyond TALRI and TAMRI must be based on them. rather than upon some other principle, for there is no other principle beyond these two.

11.14. The teaching-energy is expressed via this patriarchate but in a very esoteric and unique way, for strictly speaking only masters or gods can teach. Therefore, when this patriarchate teaches, the patriarch must pass into a trance and it then that the Loa. or the Laws of the Universe teach. Therefore, that which is taught---------- is taught as if by the gods in a very special sense. for it is directly from the gods, and every idea is taught is free from error. However, the masters, not being gods, are subject to error, although there is less like liklihood of it, because their consciousness is superior to those other persons who claim to possess occult truth. But, that which is taught to mankind by the gods is taught secretly and in the Voudoo or ceremonial seance, whereas masters may teach the public, as I amteaching you. Teaching, creating thought-forms, is thus a form of occult physics, for energy is being given forth.

11.15. All occult energy which is given forth by means of magical initiations is retained within the universe of occult being, and then it is passed into tiny occult machines and occult systems which will serve to conserve the energies and other occult force for the use of future occult experimenters. However, the patriarch of TAMRI is the only person who may release this

energy into the world, and for this reason, of all of the patriarchs, he must make use of the greatest number of metamathematical Zombees.

11.16. In the metaphysical world, there are various processes of synthesis and these are processes of magical union. Each and everyone of these processes may he understood as a form ofoccult machine or metaphysical instrument, and as such it may be used for purposes of magical research.

Michael Aquarius

The Monastery of The Seven Rays,
IIIrd Year Course in Esoteric Engineering,
Part III. Lesson 12.

THE THIRD-FIFTH RAY PATRIARCHATE.

12.1 This patriarchate does not rest on a principle, such as TALRI-The Holy Hieroglyphic See of the Four-Crosses, or TAMRI-The Holy Apostolic See of The Cabalistico-Gnostic Church, but upon the synthesis of TALRI and TAMRI.

12.2. This patriarchate has as its esoteric principle the fourth ray of unified physical activity, which is the ray of Greek Sexual Magic. Therefore, this patriarchate is an outgrowth of the Greek system of Atlantean consciousness, which I designate as The Neo-Pythagorean Gnostic Church of The Spiritual Gnostic Assembly of the Worlds. All patriarchates, to be valid on the inner planes must be strict implications from axiomatic constructs. Our patriarchates have always had this quality -- both as a property and as a characteristic. As a property, this means that certain further initiatic implications and deductions can he drawn, and as a characteristic it is possible to describe the exact mode of this patriarchate's consciousness, as the third or Atlantean-Greek Ray.

12.3. The Greek mode of initiatic consciousness is the third mode of the classical Atlantean, which is significant to us. It is concerned with pure arithmosophy, for this reason, I have created a body known as the Arithmosophical society to exist and to function as an inner school within the Rite of Memphis-Misraim, having as its purpose the continuation of the Greek initiations of the pythagorean and neo-pythagorean philosophers.

12.4. The third ray is the ray of philosophy, while that of the fifth is of science and technology. This means that occult philosophy is the basis of all science and that physics rests upon metaphysics, which is what Aristotle always taught. However, the rays have become frames of cosmic energy and they do not function in the same way as has been formerly described, for they now move towards greater and greater systematics and union of consciousness.

12.5 Because of this it is possible for me to perceive within the rays of TALRI and TAMRI, not only because they come forth from me, and therefore I possess an archetypal understanding of their being, but I may view them in terms of the physical perception of the fourth ray, and thus my physical eyes as the Grand Hierophant come from the Neo-Pythagorean Gnostic Patriarchate.

12.6. The Greeks therefore provide the Rite of Memphis-Misraim with its physical sense of vision. Without this mode of development, it would be impossible to understand the use of the fourth ray.

12.7. The number of this patriarchate is seven (7), which means that it contains within itself the statics of four and the dynamics of three. In the fourth-ray we have the union of all of the rays. This is a further meaning of seven.

12.8. The magical power of this ray is to be found in the number 336, for 337 = 97 in the magical language of Memphis-Miraim, and yet, 336 = TALRI and 97 = TAMRI, therefore, the magical formulae must show both that 336= 97, and that there is a formula beyond 336, which is the number of the metamathematical Zombees.

12.9. For all essentially esoteric forms of magic, such as our own, the secret energy behind any system of machines must come forth from the field of sexual magic. Therefore, for this patriarchate, the energies of sexual magic are directly related.

12.10. There exists a special tube of initiatic mental matter which connects this patriarchate to the experimentations and projections of sexual magic. TALRI is related to the foundations of sexual magic, and TAMRI to the deductions of sexual magic by a similar method.

12.11. This means that certain energies cannot be lost to the universe of occult science in any manner known and that this energy is to be used and to be directed towards the light by means of the will of this patriarchate.

12.12. The field of this patriarchate must not be thought of in terms of just energies and jurisdictions, for it is also based upon certain metaphysical systems of law, which will be discussed at some other time, but the purpose of this patriarchate is to serve as the connecting force between the fields of light and the fields of energy, generated by our magical forms in TALRI and TAMRI.

12.13. The present holder of the office of the Patriarchate of the Idealistico-Hieroglyphic Church of the Labyrinthico Gnostic and Transcendental Logics is the master discussed in lesson 3, of the 2nd year course in sexual magic. He has the Sun in Capricorn, with the Moon in Pisces.

12.14. The present holder of the office of the patriarchate of the Cabalistico-Gnostic Church is a Haitian adept, holding the Sunin Cancer, with the Moon in Libra, having been born July 21,1931. Both he and the above mentioned patriach of (12.13) have the name "Antoine" as their middle-names, for purposes of occult influence.

12.15. The present holder of the office of the patriarchate of the Neo-Pythagorean Gnostic Church is also a Haitian adept,the Master the Lion, mentioned in Lesson 3 of the Course of Sexual Magic, having the Sun and Moon both in Leo.

12.16. In my incarnation as the Master M.B. it is possible for me to make use of the three patriarchates in order to control the flow of occult energy from one level of consciousness to another. For this reason, I am quite convinced of the validity of this system of magical administration, and by making a study of this system it is possible to understand how it is that the occult world is carefully organised and operated exactly like some vast occult machine, or magical instrument, which is exactly what is donein our studies. Therefore we have been making use of these lessons to present a new concept of an occult machine. We will continue this discussion in a similar mode in the next four lessons, after which we will begin the very detail and complex commentary upon each occult machine given so far in brief and generaloutline.

Michael Aquarius

The Monastery of The Seven Rays
IIIrd Year Course in Esoteric Engineering,
Part IV. Esoteric Voudoo and Esoteric Engineering:
Lesson 13.

THE HAITIAN SECRET SOCIETIES AND ESOTERIC ENGINEERING.

The purpose of this paper is to discuss the fact that there are certain Haitian secret societies which make use of Voudoo practices having the true character of esoteric engineering. It is my wish to discuss these groups, because of all of the magical groups which make use of the instruments and machines of esoteric engineering, these Haitian groups, appear to my mind to be the most significant. First of all it is important to make certain distinctions:

In Haiti, there are many occultists who do not practice any form of the Voudoo system. We are not concerned with these, for their occultism is the very same as might be found among any number of groups or lodges, which are mainly interested in oriental occultism, theosophy, or rosicrucianism. I am not concerned with this group.

I am at the same time not concerned really with the average practitioner of the Voudoo faith, which is strictly speaking a system of religion. This we will call exoteric Voudoo, and as a religion it is the faith of many, many Haitians, in fact it is the popular religion of the majority.

However, there are certain groups, certain developments, which have been able to see in Voudoo an esoteric system, which can make use of the basic ideas of occultism. These groups are quite small, and are usually concerned with a comparative study of Voudoo and French occultism. I am not too much concerned with this group either. For these persons are quite similar to the 'Indian theosophists, who are concerned mainly with theoretical matters.

There are four groups remaining, however, which combine the study of the esoteric with a Voudoo interest, and have a practical rather than just a theoretical motive and mode of procedure. Let us concern ourselves with these four and briefly analyse them.

These groups may be said to be either followers of black or of white magic, or of both or of neither. They are: (A) The white Sect, (B) The Red Sect, (C) The Mixed Sect, and (D) The Secret. Let me explain the theory and practice of each, in very brief terms.

(1) The White Sect: This sect combines esoteric Voudoo with esotericism, magic, and practical occultism. It is concerned with healing and with spiritual researches. It is the Sect most concerned with the purity of initiation, and it is completely dedicated to the work of teaching a very powerful, but very refined magic. Its priests are called mages", i.e., magicians, or theurgists.

(2) The Red Sect: This sect is concerned with causing harm and is dedicated primarily to destruction. It is based on the metaphysics of the conflict of magical energies, and for this reason it often makes use of very harsh and cruel means to achieve very immoral ends. This sect is dedicated to the use of certain techniques to gain control over persons. The priests of this sect are called "Bokors", or witchdoctors.

(3) The Mixed Sect: This sect is concerned with the practice of a magic which may be both good and bad in its effects, although this is not the concern of the magician. He is concerned with the transmission of power and the use of this power to create force fields for the archievment of very special and particular ends. This sect is mainly concerned with long term effects and with magical operations which are very special, but which may cause harm to the unsuspecting. The priests are called "Magiciens", i.e., magicians.

(4) The Secret Sect: This sect is concerned with strictly magical research and the use of any methods which are technically acceptable. It is not concerned with moral questions, but seems mainly to strive after a certain very scientific impartiality. This cult is completely secret and is guided in its work by the ideal of perfect exactitude. It is similar to the Mixed Sect in that its methods can be identified as belonging to both the white and the Red Sects, but it differs from the Mixed Sect, because of its preoccupation with sexual magic, especially the material used in the 2nd year course of the Monastery, which was derived from some of the secret schools. However, the Secret Sect does not pretend to see in any form of magic a moral issue, whereas the Mixed Sect does seem to make these distinctions, but does not allow such matters to influence its course of action. For the Secret Sect, everything is a matter of pure science and of pure research, and for this reason the priests of this cult, who are known for their cold-bloodedness are called "Scorciers", i.e., sorcerers.

Now, as far as the consciousness of the Haitian occultist is concerned there is a definite movement, or progressive development from the white or red level to the last two, and finally, if a person is very highly developed, he will end up as a member of the Secret Sect. For as he studies the field of magic more and more deeply, he comes to realise that what he is coming into contact with are forces which go beyond the merely human levels of good and bad and that the more esoteric one becomes the more one goes beyond good and evil as final abstractions and states of value. The more developed a person becomes in the magical sciences of Voudoo, as a esoteric system, the more one sees the world as a system of forces and influences, which may affect or effect humanity towards the good or the bad, but which are in themselves neither good nor evil, and thus such a person has reached a stage of initiation where he is truely free to see the world as it truly is, without the colouration of human prejudice. This means that the magician must gradually seek to build up his understanding so that it will take him beyond the levels of moral illusion, and when this is achieved, he has attained to the magical and scientific level of consciousness.

The highest form of consciousness is therefore that which possessed by the priests of the Secret Sect. This type of awareness is wholly magical and objective, for it sees things in terms of their essences and substance and not in terms of the mere colour of human approval and dislike. Now, as I have said it is impossible to arrive at this stage of consciousness wholly without passing through stages of awareness which are equivalent to the White, Red, and the Mixed stage. But, when this has been done, and when the person so seeking enlightenment has passed from the imperfect to the Mixed Sect level of awareness, than such a person may be permitted to refine his awareness and arrive at the secret sect stage. This is entirely a matter of human evolution, for it is the response of the human being as a spirit to the invisible forces of the universe.

Now, as I have said, there are these four sects within esoteric Voudoo, but at the same time there are various sub-groups within each sect. But of all of these groups and sub-groups there is only one group which makes use of the

complete field of esoteric engineering, and makes use of this field in such a way that there is no misuse of the occult energies which are implies by the machines and instruments used by the Voudoo specialists. This group would be the most perfect and the most specialised among the members of the Secret Sect, and I would say, therefore, that in order to understand the essence of esoteric engineering fully it is important to explore the four groups which form the most secret Sect of Voudoo. For the highest group will provide us with the materials used in the lessons which form the main part, and the remainder of this course.

The four groups which go to make up the Secret Sect are specialists in all of the forms of esoteric engineering so far discussed, however, their individual interpretations differ significantly. For this reason, while I am not concerned with the specifics of their beliefs and practices, with one exception, it is my wish to list them and then to prepare for the general account of the group to which I and several other adepts belong, and which is the most significantly represented group of the four, in the United States.

The four groups which make up the Secret Sect are as follows:

1.Les Pelerins des Astres (The Star-Rovers) located at Archahaie, in Haiti. This group specialised in etheric instruments. It is not present in the U.S.A.

2.La Lycanthropie Kabbalistique (The Kabbalistical study of Werewold phenomena), located at Mirebalais, in Haiti. This group specialises in astral instruments. At present it is not located in the U.S.A.

3.Les Sorteurs Secretes (The secret travelers), located at Gonaives, in Haiti. This group specialised in mental machines. It is not at present located in the U.S.A.

4.La Couleuvre Noire (The Black Snake), located at Leogane, in Haiti. 'This group sp~ecialised in Intuitional machines, and it is presently also located in Chicago, Boston, and New York City.

Now, this secret sect, known as "La Couleuvre Noire" because it is able to operate at the intuitional level of consciousness, it is able to make use of all of the machines and instruments discussed so far in this course, and to make use of a unique interpretation, which it alone can bring, to the science of esoteric engineering. It is my wish to have it understood that because of its universality, this group is to my mind the most complete and perfect occult secret order of the highest adepts and magical experts, and for this reason, in our next papers we will discuss the structures which this group operates in its magical working. For this secret sect forms the very heart of the Rite of Memphis-Misraim, which shows that the most refined form of Esoteric Voudoo is to be found at the heart of Egyptian Gnosticism. This concept is the beginning of the understanding of that passage in the Gospel of Saint John, which reads:

"No one has ascended into heaven but he who descended from heaven, the Son of Man, who is in heaven. And as Moses lifted up the serpent in the wilderness, so shall the Son of Man be lifted up, that whosoever believes in him may have eternal life." (3: 13-15).

Now, the adepts of this secret sect are able to ascend and descend in their occult consciousness and to make use of all types of occult instruments and magical machines. They have been able to master the systems discussed to

this lesson and in the next three lessons, we will round out our introduction and proceed with the detailed exposition of esoteric engineering as it is taught by the adepts of La Couleuvre Noire. The next lessons are:

Lesson 14. The Four elements of initiation and the Lordship of the Four Crosses in the Esoteric Engineering of La Couleuvre Noire.

Lesson 15. The Temple of La Couleuvre Noire as an occult machine: The Peristyle of Esoteric Engineering.

Lesson 16. The high-priesthood of the Tarot of La Couleuvre Noire.

Michael Aquarius

The Monastery of The Seven Rays,
IIIrd Year Course in Esoteric Engineering,
Part IV. Esoteric Voudoo and Esoteric Engineering:
Lesson 14.

LA COULEUVRE NOIRE, THE VOUDOO TEMPLE AS AN OCCULT MACHINE, AND THE GEOMETRY OF INITIATION.

It is important to comprehend that in the subject of the Voudoo Cabala, we find a complete understanding of esoteric engineering in its fundamental principles. Everything that we work with is part of a machine, and in fact the temples of Voudoo is nothing but an occult instrument or magical machine. I am referring. however, to esoteric Voudoo and not to Voudoo as a popular religion of the Haitian people. For the truth of esoteric Voudoo is accepted by even those initiates who are not Haitians, or Creoles. But because it is a matter of an esoteric science, this entire question becomes a matter of universal knowledge, that is to say it becomes a matter of universal truth and metaphysical law.

I am not concerned in this lesson with the matter of the nature of the Voudoo temple as an occult machine per se, rather I am concerned with the nature of Voudoo initiation as a system whereby a certain force is created along very precise geometrical lines of development. This must be understood clearly, for only because the voudoo initiation occurs within the context of the Voudoo temples does the temple take on the significance of that which is a part of the science of esoteric engineering. Here, however, I am referring primarily to the nature of initiation, for it, itself, partakes of a geometrical structure, and thus the energies of initiation must flow outwards along the lines of an exact field. This is all a matter of exact metaphysical magic.

In the science of Voudoo cabala, one must distinguish between the various points of space which derive their occult force from their particular placement. For where they are is from where they derive the power of their force in the work of initiation. Thus, we must distinguish between the space-force and the geometrical structure which fills the space.

I. There is a space-force, which must be understood as filling all of space with magical influences.

II. This space-force can be structured according to abstract geometry, so that a particular order and a particular pattern of power will emerge.

III. This structure of space-force can be defined as being a four-fold system of space-crosses, the four crosses of the Voudoo Cabala.

IV. Voudoo initiation in the esoteric sense depends upon the proper placement of the grade of initiation in the space-force, which coincides with the four crosses.

V. Beginning with the first space-force and moving upwards in the pattern of initiation and spiritual development, we find that a definite occult system of energy will he developed, which can power an occult factory.

VI. This factory we may designate as the invisible temple of esoteric Voudoo Cabala.

VII.The degrees of Voudoo initiation are likewise identical with the grades of the Ancient and Primitive Rite of Memphis-Misraim as conferred by the Master M. Aquarius in Leogane, Chicago, and other selected centres.

Commentary on Point I.

It must be understood that all of space forms a perfect system of occult influences which are the fields of force and rings of invisible power. These are magical fields which are completely under the control of mystical scientists, such as myself and the Master Michael of the Rite of Memphis-Misraim, or the Master M.B. These force-fields are controlled by means of a perfect system of magical boundaries and limits, which we call the perimetres of esoteric Voudoo cabala.

Commentary on Point II.

According to the magical methods of control, which we have perfected, and which others will never possess, it must be understood that by a magical imposition of the will upon abstract space and by means of the clairvoyant projection of occult images and thought forms, we have been able to give to the forces of occult space a certain exact order and perfection of geometrical balance, which would not be possible unless it were for the wills of the magical masters. We have forced upon space-forces and their fields of energy a force-form, or an exact pattern of order and existence, according to the laws of magical will and occult imagination.

Commentary on Point,III.

This magical structure which has been infused upon the world of space-force is none other than the cabalistical structure of the four-crosses, whereby space is designated according to an occult plan and so divided into four sections -- north, west, south, and east.

Commentary on Point IV.

We have attached to each part of the space in question a value designation whereby we have specifically stated that to a certain region there belongs a certain occult type of operation, ceremony. or magical construction. This special assignment is unique to the region of space in which it is to be found, and it uniquely draws upon the energies which are uniquely coming forth from the spacelorce of that respective region. Each structure and function is unique to its own region of space-force, but exists relative to all of the others.

Commentary on Point V.

There is a spatial movement from the lower to the higher, or from

the north through the west and south to the east, to the eastern region of the space-force. This movement we may designate as evolution, whereby the lesser seeks the perfection of the more developed. Thus, there is always a transfer of energy from north to east, as well as the more fundamental transfer of energy from the space-region-force to the space---region structures and their ceremonial functions. Thus, there exist at least three distinct and analysed forces or

forms of energy.

Commentary on Point VI.

What has developed is an occult power-house or centre of abstract energy whereby the entire world is being powered by certain patterns of magical thought which have been imposed upon the space-forces. This power will be directed along proper lines of development, this is certain, and what will result will be the esoteric temple of Voudoo cabala as an occult factory.

Commentary on Point VII.

It is possible to isolate and to classify these grades of Voudoo initiation and to show that they relate to the Rite of Memphis-Misraim, in fact to show that they are identical with the rite as we understand it, here. In order to do this, it is necessary to designate certain areas of space by means of exact numbers, which I will do. This will show that the initiations of Voudoo are actually parts of the Ancient and Primitive Rite of Memphis-Misraim, which as the most complete of all initiatic systems must base its entire operation upon the exact structures of the regions of space.

However, before we show these mathematical definitions, which are the basis of our occult engineering, it is necessary to show that the first four grades of the system of Memphis-Misraim are identical with the orders of subdeacon, deacon, priest, and bishop in the Gnostic Church. Thus, we begin our occult work on a basis of gnostic theology, as far as the analysis of the fields of initiation are concerned. The point of transition is, of course, the initiation as magician, which is the fifth degree, and which corresponds with the grade of arhat in Buddhism. However, the Voudoo grades are not those initiations of the Voudoo popular religion, for this is entirely a matter of esoteric Voudoo Cabala. I refer to four grades of esoteric attainment, which are commentaries upon the orders of sub-deacon, priest, and high-priest, or bishop in the Gnostic Church. But the most important matter is the understanding as to how the regions of space are properly designated by occult numbers.

INITIATIONS OF VOUDOO CABALA

I. The Lordship of the Northern Cross: This is the initiation known as the Lave'-Tete, or Voudoo Baptism. It corresponds to the region of space sacred to Guede-Nibbho, and designated by the numbers 6 to 23, which refer to the subdiaconate numbers of 1 to 64, with the archetypal forces represented as 78, 79, and 80.

II. The Lordship of the Western Cross: This is the initiation known as the Canzo, or Voudoo Servitor. It corresponds to the region of space sacred to Ogou-Fer, and designated by the numbers 24 to 41, which refer to the diaconate numbers 65 to 128, with the archetypal forces represented as 81, 82, and 83.

III. The Lordship of the Southern Cross: This is the initiation known as the Houn'gan, or Voudoo priesthood. It corresponds to the region of space sacred to Simbi, and designated by the numbers 42 to 59, which refer to the priesthood numbers 129 to 192, with the archetypal forces represented as 84, 85, and 86.

IV. The Lordship of the Eastern Cross: This is the initiation known as the Baille-ge, or Voudoo high-priesthood. It corresponds to the region of space sacred to Damballah-Ouedo, and designated by the numbers 60 to 77, which refer to the episcopate numbers 193 to 256, with the archetypal forces represented as 87, 88, and 89.

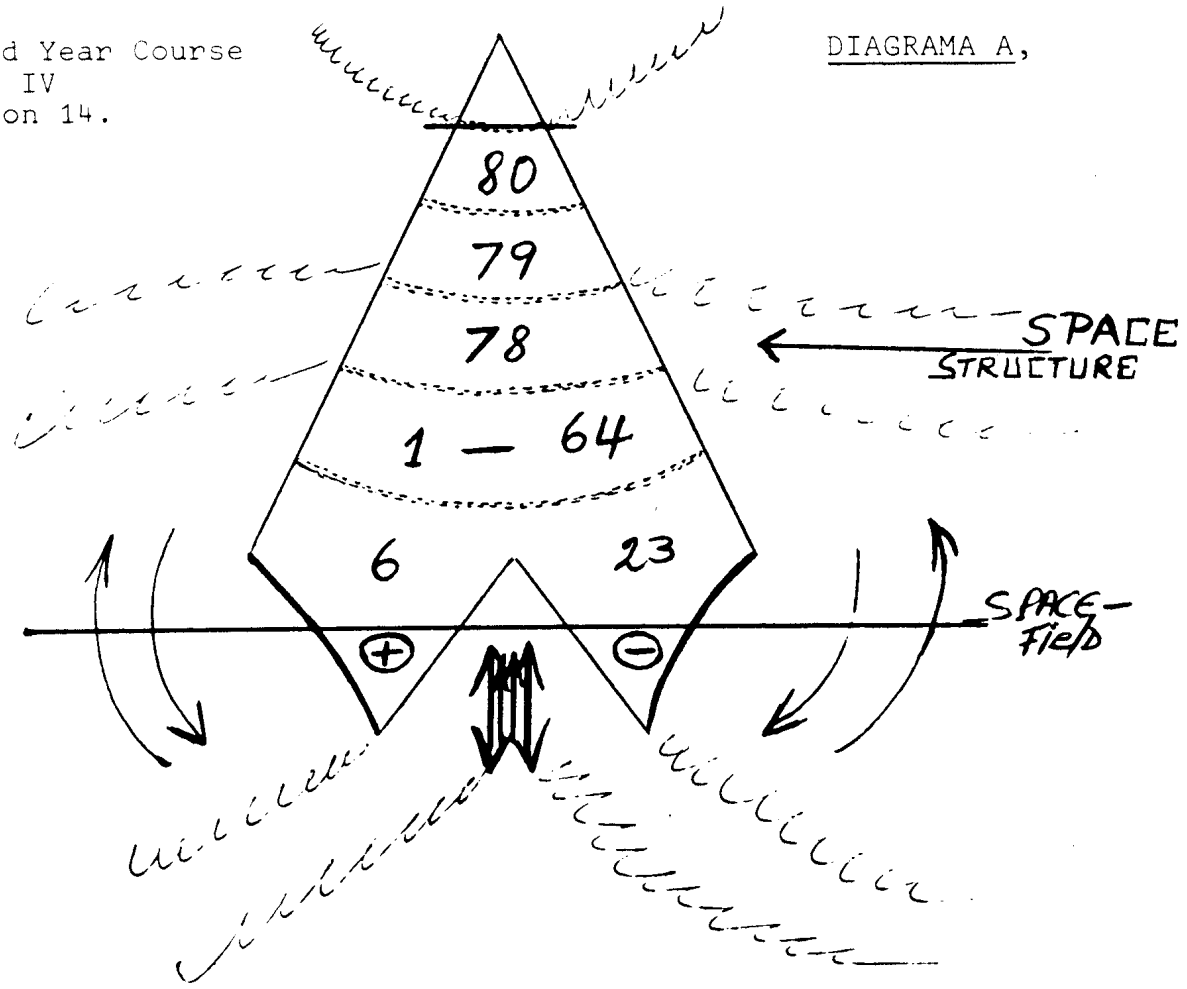
The student of the first and second years courses may compare the earlier materials in those lessons and see all of these structures as part of a definite system of exact science. Thus, we have been building up space from within by means of geometrical structures and magical fields. All of these elements are brought out of space in a very unique way, for they are educed from space force by means of very careful logical analyses and magical and gnostic operations. Space contains within itself a certain magical energy. We have forced this energy to the surface in a very important and significant way. It has been very necessary for us to speak, however, at first about space as a system of energies, upon which we imposed structures, but now we must make quite clear that nothing has been imposed upon space which was in any way foreign to the nature of space, itself. For space is truly space consciousness and we have elaborated within this consciousness certain structures and patterns of force and order, which were always there. For space is in no wise independent of my awareness, rather it is identical with both my awareness and with my magical consciousness. Space is the consciousness of the Masters who have created for you the idea-space of these lessons.

Michael Aquarius and Michael

Michael Aquarius and Michael

IIIrd Year Course
Part IV
Lesson 14.

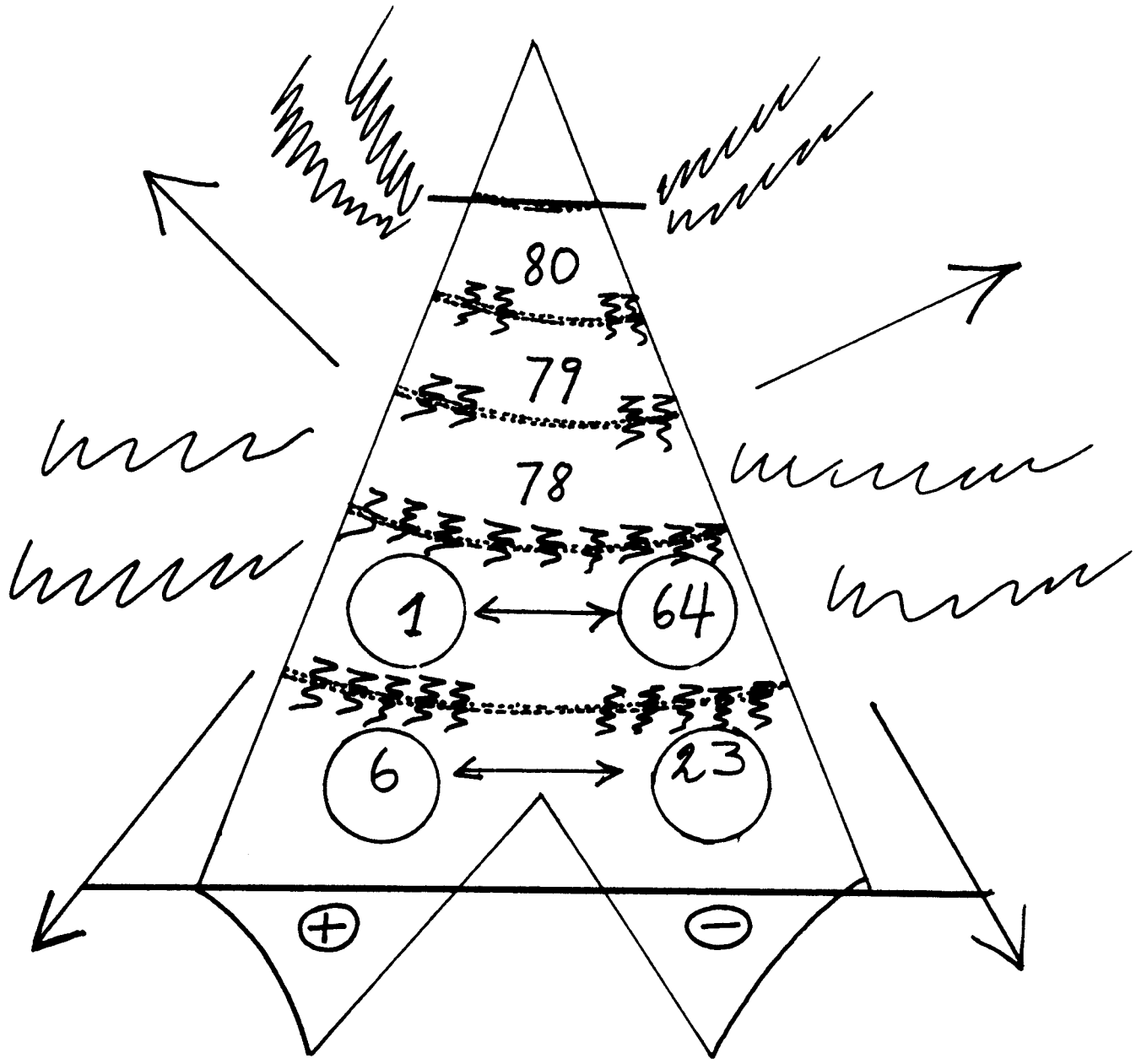
DIAGRAMA A,



REACTION BETWEEN A SPACE-STRUCTURE AND A SPACE-FIELD-
TWO ELEMENTS OF SPACE-FORCE.

IIIrd Year Course
Part IV
Lesson 14.

DIAGRAMA A_2

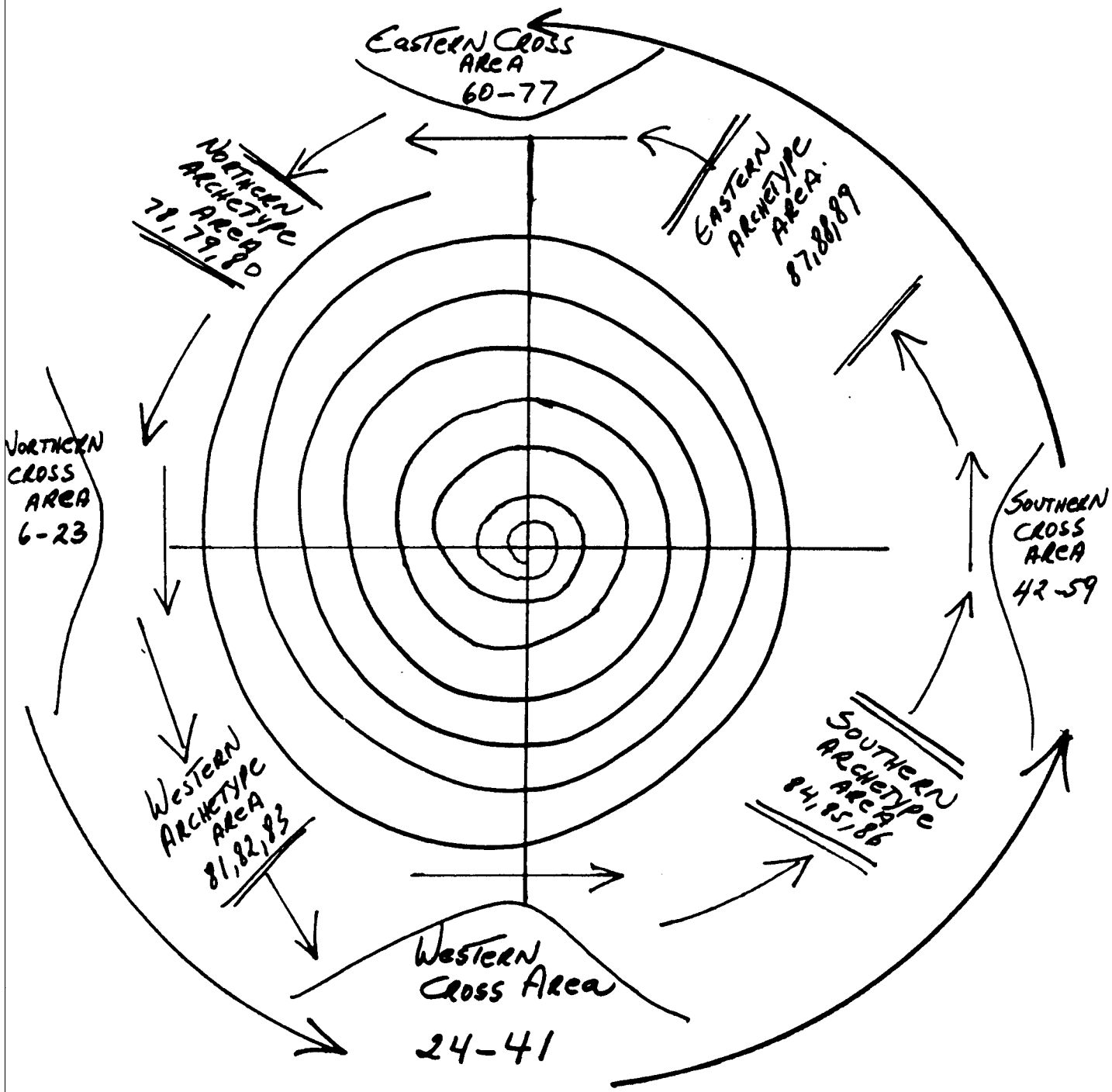


REACTION BETWEEN THE PARTS OF A SPACE-STRUCTURE

WHAT HAPPENS DURING INITIATION.

IIIrd Year Course
Part IV
Lesson 14.

DIAGRAM B.


EASTERN CROSS AREA 60-77
NORTHERN ARCHETYPE AREA 78, 79, 80
EASTERN ARCHETYPE AREA 87, 88, 89
NORTHERN CROSS AREA 6-23
SOUTHERN CROSS AREA 42-59
WESTERN ARCHETYPE AREA 81, 82, 83
SOUTHERN ARCHETYPE AREA 84, 85, 86
WESTERN CROSS AREA 24-41

THE SPIRAL OF EVOLUTIONARY ENERGIES
Spiral of Evolutionary Energies

Monastery of The Seven Rays,
IIIrd Year Course in Esoteric Engineering,
Part IV. Esoteric Voudoo and Esoteric Engineering:
Lesson 15,

THE TEMPLE OF LA COULEUVRE NOIRE AS AN OCCULT MACHINE:

THE PERISTYLE OF ESOTERIC ENGINEERING.

Whenever voudooists of the esoteric type meet, they invariably will discuss the mechanics of the temple. In other words, they will always treat their ritual operations as matters of mechanical exactitude. This is because esoteric Voudoo is the essential core of esoteric engineering. Now, however, we must explore the most important occult machines of this system, which is the temple, for the temple is an occult machine from which all of the other occult instruments and machines of esoteric Voudoo derive their power. The temple is the main groundwork from which the occult machines of esoteric Voudoo can be seen to be projections upwards and outwards into the physical world.

The temple of esoteric Voudoo is a perfect machine, of exact mathematical and geometrical form. This form is necessary for the magical forces, which the temple seeks to structure must be brought into a structure having a highly symmetrical and occultly exact shape. I say, however, shape to indicate an astral form or rather an mental form, for this temple is entirely magical in its nature and as such it is quite invisible to the eyes of the non-initiate. The temple of esoteric Voudoo represents the cosmos in two ways:

1) it represents the cosmos in terms of the ectypal processes of time, which we illustrate by means of the passage of the Sun through the twelve signs of the natural Zodiac. This is the measurement of time according to traditions and according to elementary occult science. But, the next point is more complex. For the temple represents the cosmos

2) as the archetypal pattern of spiritual evolution, which is movement into the invisible worlds, from the elements of earth and water into the elements of air and fire, of each world, so that as the Sun passes through the Zodiac, so the spirit of man can rise, if he takes advantage of the magical opportunities given to him, to rise in his consciousness from the lower worlds into the higher reaches of his true being. Thus, natural and supernatural processes are represented by the temple of esoteric Voudoo.

The natural processes of time exist to generate a certain type of astral magnetism and energy, for they explicate the processes of physical nature. In the higher realms, however, the supernatural processes of spiritual growth generate a certain type of mental or luciferian magnetism and energy, for they explicate the processes of the astral nature of the Zodiac. There are two levels of explanation involved in the creation of the universe, and these levels of explanation must create certain energies, which serve to power the whole host of occult machines, which come forth from the operations conducted within the temple of Esoteric Voudoo.

The four walls of the temple form what is known as the peristyle of esoteric engineering. These are related to the earlier concept of the four crosses of esoteric Voudoo cabala. Therefore to each wall of the peristyle are we to

attribute a magical cross of occult energy, together all four forming a perfect system of occult or magical energy and form.

Each wall represents a distinct and perfectly balanced type of magical force, which in concert with all of the others creates or generates a magical world, which corresponds to what we have termed in the lst year course, as the hieroglyphic cube-city of art-magique. This is the city or magical construct wherein which the magicians must operate and from which they will be so very able to generate their occult machines and magical instruments, of all possible types and forms of explication. This is what makes magic such a systematic science because it depends not so much upon external factors, but it depends upon metaphysical and internal factors, such that all energies and forces to power the whole realm of magical instruments and machines are created within the field, itself, and in this case they are created within the world of the esoteric temple of Voudoo cabala.

MAGICAL ENERGIES COME FROM WITHIN THE MAGICAL FIELD:

Certain magicians have thought that magical science must draw its energy from outside of the field of magical operations, such as from natural science or from the various other occult sciences, i.e., from psychical research. This is not true at all, for the magical sciences are to draw their energy from the inner world of occult magic, i.e., from the context of magical work, and from the contacts which the magical sciences and arts have made with the metaphysical worlds as such. Thus, the magical world is directly attached to the metaphysical world in such a way that there can be no disturbance of the operations of transferring energy back and forth from one point to another. However, what does this metaphysical world mean: it means that the mind of the magician is the entire source of the magical world. For by metaphysical world I mean the mind of the master-magician, namely myself as the creator of this world, and I do not mean any other mind. In this sense, then, magical science draws its energy from the power of magical thought, or from the master-mind of the master magician. Thus, the world of magic, which is the basis of the world of occultism, is the product of my magical thinking, and therefore, as I have said before, I am describing the magical contents of my mind. Magic then is idealistic philosophy, metaphysics, or the idealistic construction of experience. The magical field is identical with the magical mind of the idealistic magician, he who has created the world as a system of purely abstract relations and then who has filled these abstractions with magical and symbolic content of unusual and extremely interesting detail. This is the essence of all proper magic and therefore all magical operations presuppose a magical foundation in thinking, and for this reason the fourth year course of the Monastery of The Seven Rays is called.

"THE CRITIQUE OF PURE MAGIC AND GNOSIS"

in as much as it is concerned with the exact examination of all forms of magical thinking which arise within the context of the idealistic construction of experience. Therefore, we must understand that magical operations will be true only if they will draw their source of energy from within the context of pure magic and gnosis, i.e., from within the world of the magicians' thought, and if they are dependent upon things outside of this world, i.e, if they are dependent upon matters of knowledge which are derived from other occult sources of knowledge, then they will be false. This is the law of pure magic.

THE DEATIL OF THE PERISTYLE OF ESOTERIC ENGINEERING:

The peristyle of esoteric engineering is concerned with four walls of induction elements, which correspond to the Zodiac in either its real, or temporal sense, or its ideal and elemental sense. I wish only to give the general outline of the structure because after lessons 1 to 16, I must return to these matters and explore the entire field in great detail. The walls are north, west, south, and east. They are structured as follows:

I. The Northern side of the temple: The Northern Cross = Guede-Nibbho:

Astral Numbers:	(6-11)	(12-17)	(18-23)
Astral Zodiac:	Aries ♈	Taurus ♉	Gemini ♊
Luciferian Numbers:	(78)	(79)	(80)
Luciferian Zodiac:	Taurus ♉	Virgo ♍	Capricorn ♑

II. The Western side of the temple: The Western Cross =Ogou-Fer:

Astral Numbers:	(24-29)	(30-35)	(36-41)
Astral Zodiac:	Cancer ♋	Leo ♌	Virgo ♍
Luciferian Numbers:	(81)	(82)	(83)
Luciferian Zodiac:	Scorpio ♏	Pisces ♓	Cancer ♋

III. The Southern side of the temple: The Southern Cross =Simbi:

Astral Numbers:	(42-47)	(48-53)	(54-59)
Astral Zodiac:	Libra ♎	Scorpio ♏	Sagittarius ♐
Luciferian Numbers:	(84)	(85)	(86)
Luciferian Zodiac:	Libra ♎	Aquarius ♒	Gemini ♊

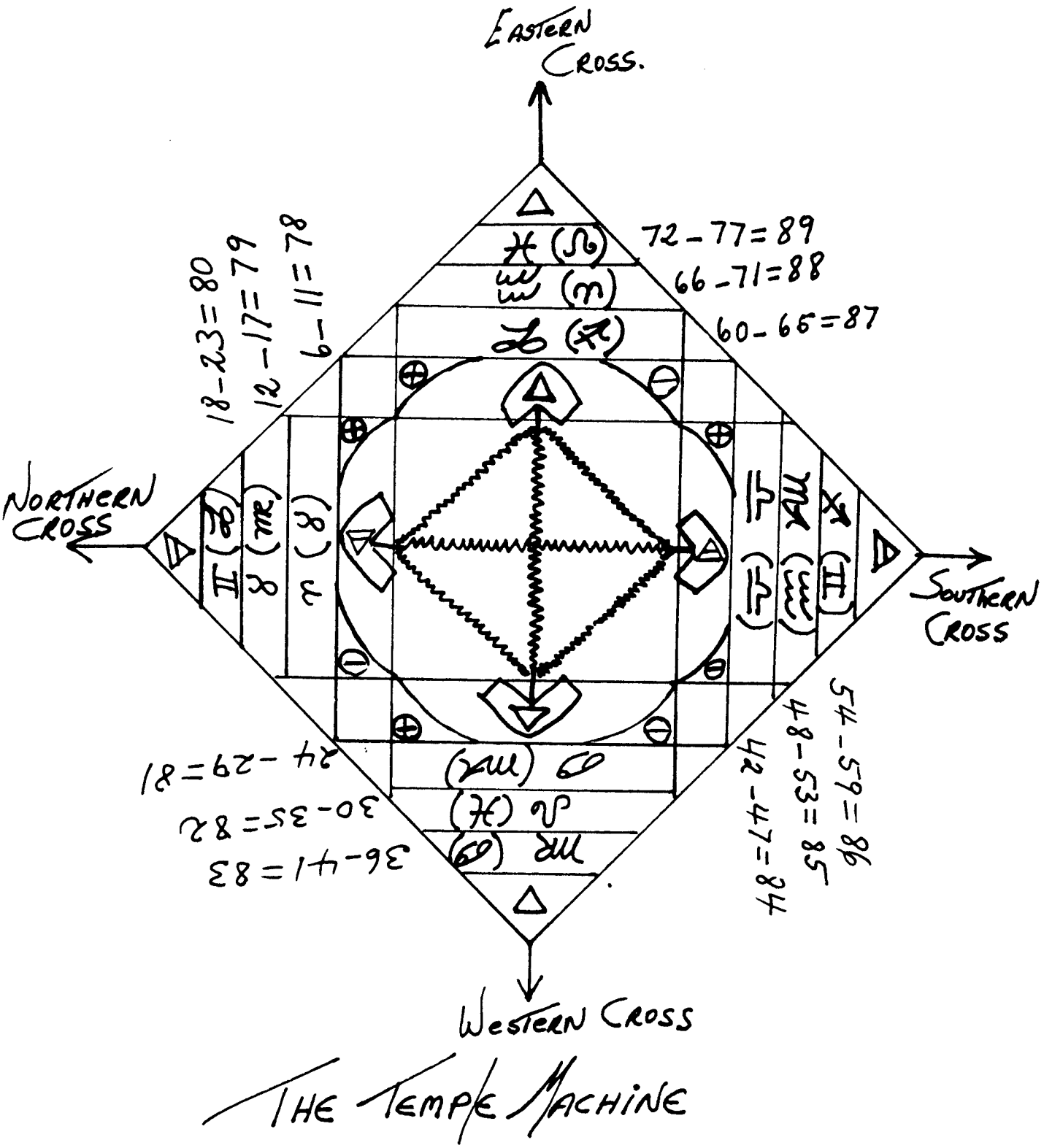
IV. The Eastern side of the temple: The Eastern Cross=Damballah

Astral Numbers:	(60-65)	(66-71)	(72-77)
Astral Zodiac:	Capricorn ♑	Aquarius ♒	Pisces ♓
Luciferian Numbers:	(87)	(88)	(89)
Luciferian Zodiac:	Sagittarius ♐	Aries ♈	Leo ♌

The magicians have assumed that there exists a magical tension between the astral and the luciferian elements in this peristyle, from which the various magical energies can be derived. This is correct, for this tension is the basis of the various magical powers which are found within all of the occult sciences and especially within ceremonial magic and esoteric Voudoo. It is my opinion, however, that all of this power, all of this energy can be traced back to the power and energy of the magician's mind in the act of magical thought, and that therefore, all of reality becomes one with the mind of the magician, it becomes one with his act of ideal construction of the total range of experience.

What follows is a diagram showing the proper distribution of the elements in the temple, so discribed.

Michael Aquarius



THE TEMPLE MACHINE

Monastery of The Seven Rays,
IIIrd Year Course in Esoteric Engineering,
Part IV. Esoteric Voudoo and Esoteric Engineering:
Lesson 16,

THE HIGHPRIESTHOOD OF THE TAROT OF LA COULEUVRE NOIRE.

If we have discussed, or accounted for magical numbers 6 through 89, in a system of 97 values, then there remain only the numbers 90 through 97 to be explained. These eight form the magical conception of the highpriesthood of the Temple of Esoteric Engineering, which we have designated as La Couleuvre Noire. These eight numbers are divided accordingly:

I. Numbers 90 through 93 refer to the sixty-four interpretations of the magical axioms which form the basis of our entire system. These might be called the lesser keys of the magical tarot of esoteric engineering.

II. Numbers 94 through 97 refer to the sixteen axioms of magic, which form the basis of the entire system of La Couleuvre Noire and of the science of esoteric engineering, the major keys..

I do not propose to discuss these axioms and interpretations except to show that they exist and that they are the secret principles upon which the entire system has been built. However, I must add that such a system existed at one time before in the history of magic and occult wisdom, namely in the ancient China of Fo-Hi, and that from the sixteen magical axioms of the innermost school of Fohist metaphysics, there came to be derived in the course of time the sixtyfour hexagrams of the Y-Ching, or the great book of magic and divination, which is so important for an understanding of the Chinese outlook on the invisible forces of experience and gnosis. The I-Ching must be understood to be the basic text of Chinese Gnosticism.

Our own work has gone beyond the system of Fo-Hi in two major respects. First of all, we have been able to derive certain magical formulae from the sixty-four interpretations, so that two-hundred and fifty-six magical forms now exist as suitable for an almost universal magical application. The system of Fo-Hi did not ever develop this range of application, and concerned itself largely with divination, as if the future existed already, a view which is contrary to our metaphysical way of understanding. It is true that through magic and especially through magical machines we can control the future, but that is because it does not exist. We could not, however, ever control the future if it already existed, for its direction would have also come into existence, and that is exactly what we are seeking to control by means of occult magic.

The second point which takes us beyond the system of Fo-Hi is that we have built up a field of magical machines and occult instruments on the basis of the sixty-four magical interpretations of the world, and the two-hundred-and-fifty-six magical equations and formulae which are used to apply magic to every situation. Together, these groups, 16, 64, and 256, add up to 336, which is the magical beginning of the field of metamathematical Zombeism as described in lesson 9 of this course. The basic idea is that the total number of 4 Mathematical Zombeis is determined by the formula MZ = 336 which serves as the basic law of a certain type of magic and occultism. Through

all of this the student can see the interworking of mathematics and magic, for they are both magically necessary in their unity.

One is the form of the magical argument (metamathematics) and the other is its content or subject-matter (magical experience). Together they form the unity of magical consciousness. And, when one has understood fully the implications of these forms of inference and abstract magical reasoning, then one has reached a certain level of adeptship, and one may begin to do one's own research into the nature of the universe as a magical system of ideal constructions.

If we were to look back over the entire first and second year courses we would find that there are scattered elements here and there which seem to relate to each other, but which were presented in isolation at that time. The reason is simply this: we have sought to show each part of the whole picture as part of a general scheme of things and to give some basic understanding of the entire system as a collection of parts according to a magical arrangement. I am particularly concerned that each student has a good understanding of the basic course of study so that he will be able to understand the field of magic as it is, rather than become confused over various points which might prove even harmful.

The next group of sixteen lessons will consist in the explication of the lessons so far given in this course from one through eight. Next will follow a discussion of lessons nine through sixteen and will run for sixteen lessons. This will bring us up through lesson 48. The lessons from 49 through ninety-seven (97) will deal with the application of the principles of esoteric engineering to sexual magic, as well as the application of the principles of sexual magic to esoteric engineering. This may be expressed as follows:

Lesson 49 through 65: The application of esoteric engineering to sexual magic, making use of what has been worked over in lessons 1 through 48.

Lesson 66 through 82: The application of sexual magic to esoteric engineering, making use of what has been worked over in lesson 1 through 65.

Lesson 83 through 97: The general summary of the entire field.

IVth Year Course: The Critique of Pure Magic and Gnosis.

Vth Year Course: The Occult Commentary on the four courses.

Michael Aquarius

The Monastery of The Seven Rays
IIIrd Year Course in Esoteric Engineering,
Part V. Cabalistical Meditation I.
Lesson 17, Expansion of Lesson 1.

THE MAGICAL FORMULA "ALEPH-TETH-RESH-BETH"

In the innermost schools of the Rite of Misraim, there is a magical formula which because it is composed of certain key elements, represents the ultimate guide to an understanding of all of the magical processes of the rite. Furthermore, if one were to understand fully this formula, one would know the very essence of the Monastery of The Seven Rays, as the coming world order of magic and gnosticism. The Hebrew Letters: Aleph-Teth-Resh-Beth, form one magical world in themselves, which is the word-picture of the whole of the metaphysical universe as it is known to us as the highest of their (the Monastery's and the Gnostic Church's) initiates. Let us ask as to what is this word, and then let us analyse it.

The Magical word, which is neither Hebrew or Greek, but pre-Egyptian, i.e., Atlantean, but which can he reduced to Hebrew and other characters, is:

Autireba or in Chaldean, and

it means, the rulership of the four worlds, or the rulership of the four types of magical experience. "Autireba" is essentially composed of the following magical notions, which find their part in the Cabala and in alchemy, as well as the many classical forms of magic. This form is as follows:

1. Au (Gold, light of the midst, kether in Atziluth).

2. Ti (Silver, light of the fire-mind, tiphareth in Briah).

3. Re (Mercury, light of the astral, Yesod in Yetzirah).

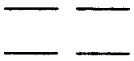
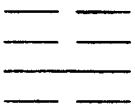
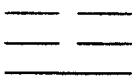
4. Ba (Iron, light of the earth-spirits, malcuth in Assiah).

Now, the whole of the universe is made up, according to our metaphysics, by means of the combinations and unions and syntheses of the magical world, Autireba, which must he understood to be the universal magnetic force, or the universal element, which in various combinations makes up the world of pure diversity. Thus, the universe is completely fused from the various elemental forms of Autireba in such a way that by a simple analysis of any object in the world of magic, we will find the elements of Autireba in various magical combinations. However, when we speak of the magical presence of this element, we do not mean any physical interpretations of the element, for physical existence is only present, when the Ba part of Autireba is dominant. Let me cite an example, for you of how the world is composed of this element, so that you will see its combinations. However, in order to do so 1 must take from my own secret notebook a metaphysical formula, which relates to part of the universe. This formula is really both a description as well as an explanation of what is happening in the universe at a certain level. It shows the diversity of the element Autireba, which can be expressed as the A-Element, in various combinations. Let me give the formula and then let me explain what it means for your understanding.

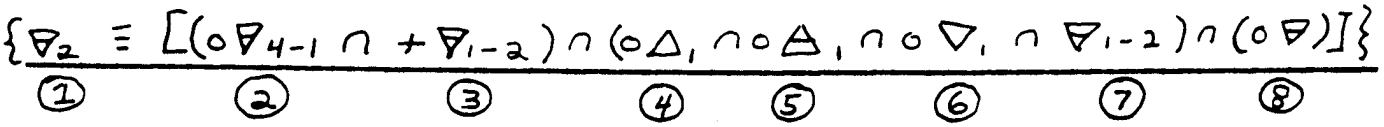
Our sample is taken from a part of the universe which might be said to be strongly influenced by the constellation of Taurus.. In the logical system of Aristotle, this world would correspond to the deductive mode of thought represented by the syllogism having the form EOE, which might be expressed as something like:

All A is not B,
Some C is not B,
All C is not B.

Now, in such a world, - and I might add that there are such magical worlds to explore and control, through occult politics and administration -- There have been established, certain Chinese modes of classification. So, I am now referring to the world which has as its hexagram, in the Book: Y-Ching as follows, with the proper rulers, elements, and constitution:

HEXAGRAM	ELEMENT	RULER	CONSTITUTION
			

These images, I might add, are the Chinese way of explaining the element Autireba in terms of Chinese magical arts and sciences. However, in this world the formula for Autireba is as follows:



Now, in order to explain this formula, I have placed numbers below each of the elements, so that by breaking down the various parts it will be quite possible to explore each element and to see which parts of Autireba are more influential than the others. I am of the view that the Element-A is so fundamental to an understanding of the world, that it is necessary to see it as being behind all manifestations. The task of the magician is to explore all of these manifestations and to make a catalogue, which will represent the 256 forms, the 64 interpretations, and the 16 basic laws. Together these form the 336 parts of the magical world, which is the main theme of this course of study. Now, let us comment upon each part:

Part 1. This is the basic name of the element, and this refers to the 2nd order of the sub~element BA, for in this world, BA is the main expression of Autireba.

Part 2. The negative element of BA is moving downward, this is the pattern of regression, and it is moving from 4th to 1st place, but it is to be balanced by .....

Part 3. The positive movement of the element of BA upwards, or progression, from 1 to 2. This forms the first pole of balance in the world.

Part 4. The negative element of AU is present in its Ist part, which corresponds to BA. Negative elements are present because BA is negative to AU and TI, but also negative to itself until it is complete, or through 1 to 4.

Part 5. The negative element of TI is present in its lst part, which relates to BA.

Part 6. The negative element of RE is present in its lst part, which relates to BA, also.

Part 7. The whole element of BA is present in its progression from 1 to 2, showing a balance having been achieved from an upward movement, to meet the downward movement of Parts 4,5, and 6.

Part 8. However, because the full cycle of BA has not been completed, which would require movement from 1 through 4, it must be understood to be wholly negative.

Now, let us come to understand that the magical structure of the entire universe and all of the magical instruments and occult machines which are being used by adepts of our own or other schools depend for their real effectiveness upon the force Autireba, the Element-A, which is the basic and most significant force in the world of magical fields. However, this very specialised knowledge is researched and reserved only by those who have been able to move in consciousness away from even the most experimental notions of occult physics, and who are now truly approaching our own view. All other notions are invalid, for the subject-matter of magic must be unique and distinct, and this subject matter must operate at a certain level of exact knowledge, otherwise the world would probably collapse. For this reason, the secret chiefs, who stand behind the Monastery of the Seven Rays, have felt the need to make known the basics of a new occult approach to the universe, now more needed than ever, because the older knowledge has been gradually falling away into error and chaos.

Summary:

Let us say that as far as all magical research is concerned, there must be established first of all the existence of the universal Element-A, which is the basis of all systems of magical operation. Now, that this reality has been explored, we must next move on to the utilization of this Element-A, the mysterious Autireba, and thus show how it is possible to have a magical system of the world and the control of the machines and patterns of research which are essential to its exploration. For this reason, I have found it helpful to create a special elemental-essence of being, a magical operative, or a Zombee, which is the outward projection of my very being. He who understands this will know that Autireba is not only the name of some magical super-element, but it is also the formula of my own magical name and state of being, and therefore it is possible to see the work of the Inner Retreat and Department of Temples, as the very important "Autireba-Work", which is the essence of the Rosicrucian mystery.

My blessings will be with you always,

Michael Aquarius and Racine

The Monastery of The Seven Rays,
IIIrd Year Course in Esoteric Engineering,
Part V. Cabalistical Meditation 2.
Lesson 18, (1) Expansion of lesson 2

AUTIREBA IN MAN, THE MAGICAL CONSTRUCTION OF THE OCCULT SPINE.

Here, we are concerned with the construction of the occult spine as a condition for the induction of the A-Element Autireba in mankind. For the natural spine is not sufficient for this induction, it must be constructed, or magically re-constructed, so as to form an instrument for the operation of Autireba, as well as the projection outwards of A-Element into the world of magical machines and occult instruments. When the occult spine has been constructed in man, then man is ready for the use of the occult machines, for he must impart to these instruments the power and motion of their being and essence.

This process of construction might be termed the essence of the esoteric rosicrucian mystery. For the early rosicrucian initiates made use of a primitive knowledge, which they had of Autireba, and this knowledge has survived only in one of their groups, which is the same group known for its work in sexual magic (although this magic is less developed than our own). However, the knowledge is confined to such a simple statement, that it might he said that they have only a symbolic form of knowledge, and not the real knowledge, which we possess, which is identical with the use of that knowledge in the construction of instruments of power. What they say is simply: "There is a force in nature, which can transform all things". In our treatment of Autireba, when introducing the concept in the previous lesson, I think that we have gone beyond any very general statement, and have given you enough of an insight into what we know of its operations, in all 256 types of worlds.

The 18th degree of modern symbolic freemasonry, which is known is many obediences as the Rose-Croix grade or title must first be understood as the most widely known survival of the ancient rosicrucian physics. Let us explore this matter:

A. (1) The early rosicrucians did possess the same occult physics as ourselves, for they knew of the 16, the 64, and the 256.These added up to 336. This became the key to mystery of occult physics for by simply analysing the number 336, one would come to understand something about the invisible fields of force, which we find in magical science. Therefore, it became necessary to represent the number in a different way.

(2) The middle period rosicrucians, of the 17th and 18th centuries were able to control the structure of the masonic grades to such an extent that by a careful regulation of the degrees, they froze the rose-croix degree in all of the major systems at 18. Hence, they sought to keep the 18th degree from being other than their degree of Rose-Croix, which would give the outer symbols of their teaching. This was possible by the end of the 18th century, when 18th degree and Rose-Croix were practically interchangeable.

(3) The next step came in showing that the masonic preparation for occult study was beyond doubt the most effective. Therefore, everyone up to the beginning of this century came into occult study through the grades of freemasonry, and thus they received the elements of rosicrucian learning in the 18th degree. Also, they realised that if there were any further teachings of a

rosicrucian nature present in the world, they would be approached through the masonic from of initiation. Thus, the 18th degree led to further study in the Rosicrucian Society, which carried on a program of masonic and hermetic study for advanced freemasons, familiar with the 18th degree. Furthermore, by entering deeply into the mysteries of the 18th degree, some experts were able to receive from the secret chiefs of our order the keys for a modern rosicrucian order. Further, they were able to make even more advanced contacts and they were able to receive the elements for setting forth a magical order, known as the Rosicrucian Order of the Golden Dawn. But these contacts came only from deep explorations in the nature of the 18th degree, and by persons, occult experts, who spiritually lived only in that degree. This was the magic associated with the number 18.

(4) We must now try and see why the number 18 is so significant, for I have show how it was used to mask the true nature of 336. Let me explain that first of all the occult spine is being built step by step, for the base of the spine is being linked more and more to the head, or the secret chiefs, thus, the force will begin to flow and to vitalise the student of the mysteries, more and more, as he develops an insight into the innermost meanings of the Rose-Croix symbols. Lastly, he has established the contact with his head, the secret chief, and the spine is now carrying the mysterious occult fluids back and forth as revelations and magical communications. This is the meaning of the exchange, back and forth, back and forth, the pattern is that of question and answer, of command and response, where the secret chiefs direct the student to perform a type of magical work, which will properly lead to a deeper insight into the mysteries of the universal A-Element.

Lastly, there will come the secret teaching, which might appear to be not too extraordinary after all. How can 18 be related to 336. The answer is 18 = (32) + (3 + 6). Where in the language of occult physics the first number is always multiplied by itself and then added on to the remaining. Thus, we see the means as to how 18=336. In a like manner, although without the same profound occult significance, the 17th grade relates to 335 as,

$$17= (3^{2}) + (3+5)$$

and this pattern in magical mathematics goes on until we reach the number 12, where a new pattern will emerge. But the seven numbers from 18 through 12, which refer to the seven rays, these,numbers respond to the same pattern of development as we have have seen for 17 and 18. Thus, do we attempt to build up the occult spine by making a link to the secret chiefs.

B. The next method is to be shown by a much more simple analysis and it consists in the fact that lessons 17, 18, 19, etc. are a cabalistical meditation and an occult commentary upon such previous lessons as 1.2.3.etc. Thus, the human side, or the base of the spine, represented by the more elementary teachings is linked by anoccult spine to the more advanced teachings, which form an archetypal secret-chief pattern. This manner of building the spine is absolutely necessary for providing an invisible line of connection. Also,you must understand that in both cases the line of connection has been invisible, it is not composed of parts, but exists as a logical and magical relationship.

C. This type of exploration and commentary will continue until in this course we will reach lesson 49. In other words, lessons 17 to 32 and lessons 33 to 38 will comment upon lessons 1 to 8 and 9 to 16, as a magical system of relationships between the base of the spine and the secret-chief. However, this type of magical connection will be further deepened by the commentaries which

extend from lesson 49 to 65, which will deal with the application of esoteric engineering to sexual magic, and from lessons 66 to 82, which will deal with the application of sexual magic to esoteric engineering. In this setting the occult spine will be constructionally explicated, or set up as a system, whereby that which forms the link is without parts, it is a pure relationship in thought, or in magical energy.

D. The last method of building the occult spine consists in the use of certain cabalistical methods which have been used before by various orders which taught sexual magic, and which have been absorbed into the Monastery of the Seven Rays, Inner Retreat. These magical orders have been associated with either Aleister Crowley or with his closest and most highly initiated assistants, but when these orders became old and weak, they handed over all of their authority to the Monastery, because only the Monastery would he able to continue, to expand and to refine the insights of sexual magic, developed by these various groups. For while we did make some very important criticisms of Aleister Crowley in our 2nd year course in sexual magic, we did so only because of his importance and because of the otherwise valid scope of his insights.

Let me now discuss something about the building of the occult spine as it is used by one of the more extreme groups, now, wholly under our jurisdiction.

(1) Using the concept Au-Ti-Re-Ba as it is expressed in lesson 17, we will first of all turn our attention to a relationship which can be said to exist between Ti and Re. This relationship is between parts

(A) Re 1 and Ti 3
(B) Ti 4 and Re 2

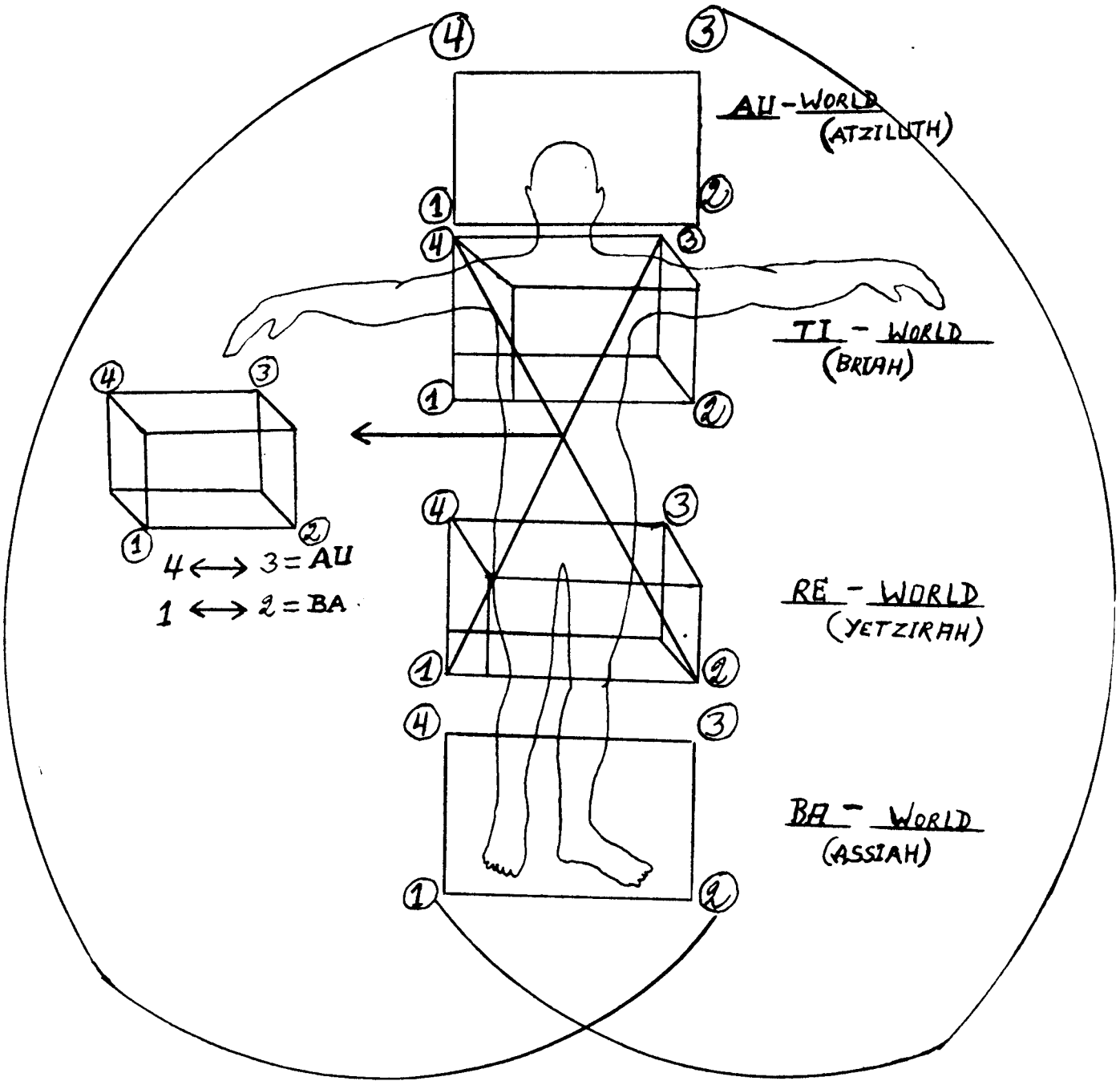
we are thus able to build up a pattern of logical connections which linkby means of astract connections, the entire world of air and water. However, a secondary relationship seems to have emerged from this connection.

(2) The magical connection between Re 1 and Ti 3 is reflected in the relationship of 4 to 3 and the same type of connection between Ti 4 and Re 2 is reflected in the relationship of 2 to 1. In the system under consideration, however, the universe is projected outwards into two different directions, Au, which shows the relationship of 4 to 3, and Ba, which shows the pattern of 2 to 1. The world does seem sufficiently constructed.

(3) The forces from Au and Ba link up, following the pattern which has been established in Ti and Re, and thus, within Ti and Re you have the microcosm, whereas Au and Ba reflecting the outer boundaries, show forth the macrocosm.

(4) In this rather powerful system of magical connections, we have been able to see how it is possible to build up the occult spine without any solid or concrete central parts. This is very important, because it shows that magical work is relational, and highly abstract. I have attached an illustration of this process for the information of those who would like to see it diagrammatically. However, in our next lessons we will begin to place Autireba into magical instruments of research.

Michael Aquarius and Racine


AU - WORLD
(ATZILUTH)
TI - WORLD
(BRIAH)
RE - WORLD
(YETZIRAH)
BA - WORLD
(ASSIAH)
4 ⟷ 3 = AU
1 ⟷ 2 = BA

The Monastery of The Seven Rays, IIIrd Year Course in Esoteric Engineering, Part V. Cabalistical Meditation 3. Lesson 19, (2) Expansion of Lesson 2.

THE PRINCE DE ROSANOV'S MAGNETICO-MAGIC SYSTEM OF EIGHT

PHYSICAL COMPONENTS.

Our friend, the Prince Alexis de Rosanov, has constructed for our use, here, in the inner retreat an occult machine composed of eight physical components. When each of the components is working as part of a system, you have before you the most powerful of occult machines, existing on the physical plane of nature. However, when each of the components operates separately, you have eight very powerful machines of physical occultism. The components all operate according to the principle of complex polarity, i.e., Au-Ti-Re-Ba, or the magnetic and universal principle of occult science.

This machine has been set up, as I have implied , in our occult laboratory, and is used in research, for it can be used mainly to bring through more and more information about the inner worlds and of the magnetic balances which have to be known if we are to undertake the study of esoteric engineering. Consequently, it is important first of all to investigate the basic law which forms the foundation of this type of physical magnetic magic, and then to explore separately the eight individual components and to see how they are actually occult machines.

The principle behind this whole system is that of polarity of magnetism or what may be called the Odic Law. This term comes from the conception of the 19th century occultist and metascientist, the Baron de Reichenbach. He said that the occult scientist works with a force known by the name of "Odyla". However, Odyle is composed of three elements: (1) the positive polarity of OD, (2) the negative of OB, and (3) the synthesis of the positive and the negative polarities, which is called AUR. This last notion can be found in the cabala, where the first emanation of the cosmic mystery is called "AIN", the second emanation is called "AIN SOPH", and the third emanation is called "AIN SOPH AUR". Now, this third emanation must he understood to be the universal field of cosmic manifestation, which when it becomes more and more dense, more and more concrete, and therefore more and more physical, becomes the basis of the physical world of matter, space, and time. This is what the metaphysicians speak of when they speak of cosmic electro-magnetism in the space-time continuum. Aur, therefore, is the most fundamental physical principle, and pure Aur is what the magician operates with on the physical or material plane.

Now, the physical world, which corresponds to the element Ba in its most refined principle is what we call Aur, which is polarised into OD and OB. Every physical component is nature, therefore, presents itself as Aur, having its OD and OB aspects. For this reason, the polarities of nature can be used by the magician, as his will presents a principle of control, which corresponds to Ain, and his mind and imagination to Ain Soph. Thus, Aur in the very pure and rarefield situation of occult physics is directly subject to the control of the magician. Because of his will, he is able to control and to direct and to transform Aur into the forms desired by his magic, and to use it to power his creations, even if they are UFOs or other magnetic vehicles.

"When you have all eight components in a system, then you have the key to Autireba in a controlled and balanced state which can be used to power the type of UFOs used by the Inner Retreat. This is the use of this force under the control of will-mind-imagination and directed by will-mind-imagination, entirely." (Alexis de Rosanov)

The use of Aur, then, in a magical setting is based on the idea that the fundamental magical element of nature, when produced in a purified state can be most readily subject to the control of the human will and imagination than as it exists in

nature. For this reason, we must be able to refine it and to derive it from the elements of nature by means of a magical induction, and thus it is available for magical purposes, entirely, and without any impurities, such as we would find in material nature. This is the fundamental secret of philosophical alchemy, and it is also the basic idea behind all quests for the most perfect element of nature, the quintessence, as we would find them recorded in the pages of alchemy and magical science. We must now explore how it is possible to come to gather this element, or how is it made available through magical components of occult machines

"Each magical component must be designed to show forth the basic laws of the metaphysical world, otherwise it would never work. The laws behind the making of a magical component are the laws of the cabala. (A. de Rosanov)

COMPONENT I. (Magnetic Nets). These are copper wire systems linked together to form a lattice for the gathering of magnetism and the refining of magnetism by means of a circuit of lines of force. The positive (OD) and the negative (OB) elements must be logically matched, in balance, and in perfect harmony. These nets are used to give the geometrical shape to the field of magnetism as it comes into existence. The magnetic field emanates from the nets by a slow process of refinement and collects in geometrical structures over the nets. When not in use they should be rolled up and kept in dark places, unless they are being needed to charge the atmosphere.

COMPONENT II. (Magnetic Rods). These rods of metal are used to isolate and to establish boundaries for the passage of magnetic energy. These rods are polarised and have ends which always correspond to OD and OB. They may be used to charge the kundalini, as we find in the writings of the Adept Teachers of Eastern Theosophy, which needs refreshment in the occult spines of chelas. Such rods are also referred to as the rods of initiation, and are used to transfer the power by will from the initiator to the initiated.

COMPONENT III. (Magnetic Induction Set) This consists of a set of four magnetic rings with copper wires attached for the gathering of the four types of cabalistic elements in the occult atmosphere. This means that the magnets gather the Au, the Ti, the Re, and the Ba elements from the atmosphere and pass them on by means of copper wire to the central part of the system, or to the magician for distribution according to his will.

COMPONENT IV. (Magnetic Induction System) This consists of four induction sets related to a central element by means of copper wires. Each of the four sets consists of specially prepared metahomeoepathic radiation-units to represent the fourfold universe of energy and magnetism, linked by copper wire to the central element, which is usually salt with a piece of copper inside of it, resting in a glass bottle. The magnetic energy is now available to the occultist and can be used to whatever magical plan is in his mind. However, we must note that if used together, Components III. and IV. can be understood to complement each other in a well balanced magical system.

COMPONENT V. (Glass Rods) These are usually four in number and they are used to filter and to refine the energies which pass from one part of the system to the next. They can be said, by themselves, to serve as induction elements. Because, they are four in number they correspond to the four worlds of the cabala, and when in use they are linked by copper wires.

COMPONENT VI. (Crystal Units) These are usually two in number. They have both positive and negative poles and are very useful for inducting a certain magnetic energy and for generating also a magnetic energy which is endlessly derived from within each of them. Crystals are very powerful magical elements because they give direct access to the higher worlds, and for this reason they are used in visionary methods. However, they are just as equally suitable for transmitting energies from the inner worlds and serving as links for the drawing forth of Aur in its archetypal purity from the higher worlds. When this is done, the other instruments are used to bring this refined Aur down to the physical, and to make it more and more concrete.

COMPONENT VII. (Projection Rod or Magical Sword) This is used to aim the energies in the system at the object under investigation, or to direct the flow of the energies

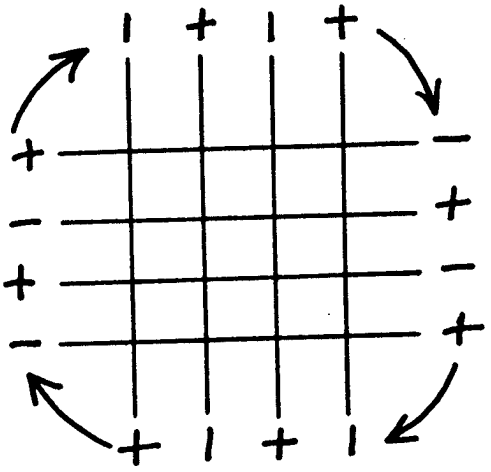
in a particular direction. A projection rod may be of wood, in order to project the energies only at a very slow pace, or of metal, if the plan is to project them more quickly. However, a sword unlike the projection rod, is not linked up with copper wire, but is held by the magician. I have found that heavy swords, of the broad sword type, from the 10th to the 13th century in style, are the best types to use. They must be held in one hand, however, and the magician must direct them outwards and in harmony with his controlling thoughts and acts of will. A projection rod may be used like a hand-torch , and aimed at the subject very carefully. A sword should be used for all major work, including the powering of UFOs by magical methods.

COMPONENT VIII. (Copper Wire). Copper wire is perhaps a very magical substance and it is used everywhere in all of the components but it is also a magical component in itself. I find that it serves to direct currents of magnetism much better than any other type of wire, fillet, or foil, and that it is very helpful in isolating and inducting energies. I use it to link up the various other components so that very little magnetism is lost, it isn't necessary to have copper wire everywhere, but then in certain components it is absolutely necessary. Copper wire has a natural polarity, of OD and OB and does not need to be polarised. It adjusts itself to the field under investigation easily, and does seem to me to be especially practical. The element of copper seems to be necessary in so many of the components that I think magical work on the physical could not be conducted without it.

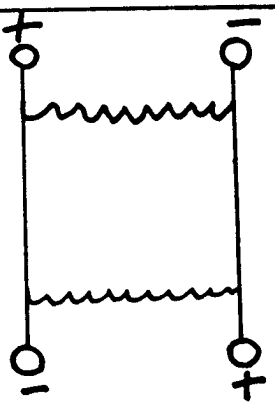
These eight components form a system which when used together they produce a very refined and exacting type of occult force field. The refinement of magnetism is possible due to the use of these components, either individually or together in a system. I will conclude this essay with a series of diagrams of the various eight components, showing the polarities present, and the basic idea of how they appear. However, enough has been given out in this paper and in previous lessons to enable the student to build for himself a very neat and efficient system of magical inductors and force-field systems, using physical methods. When these components are placed on an Altar, with a crucifix in the centre. This is Gnostic Theurgy.

Michael Aquarius and Racine.

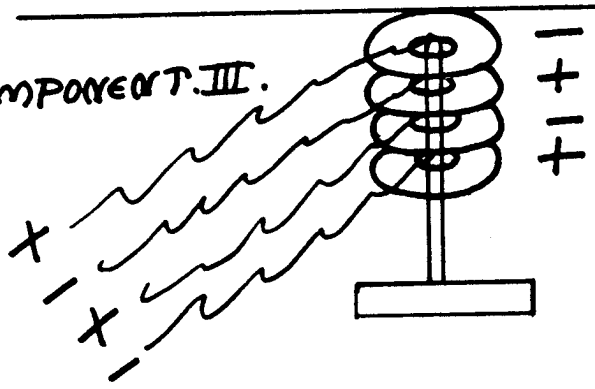
COMPONENT I.



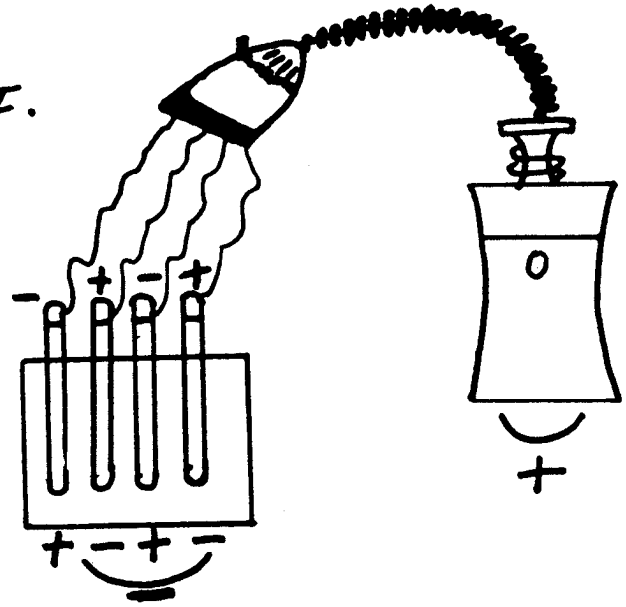
COMPONENT II.



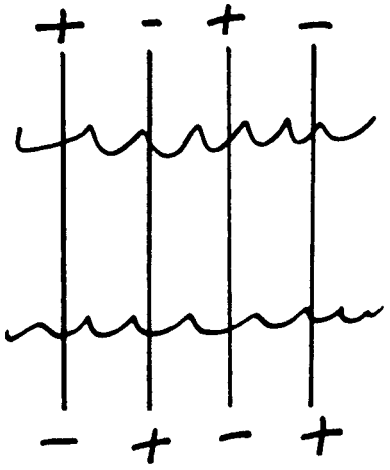
COMPONENT III.



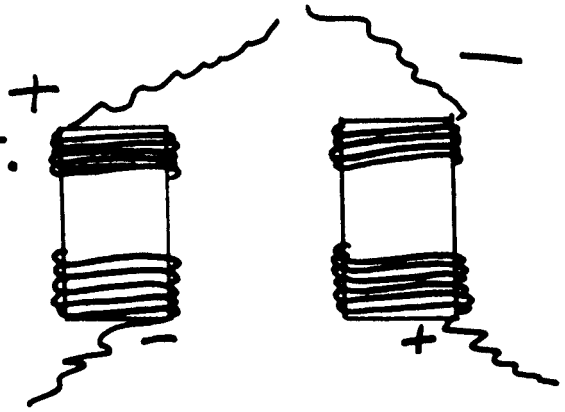
COMPONENT. IV.



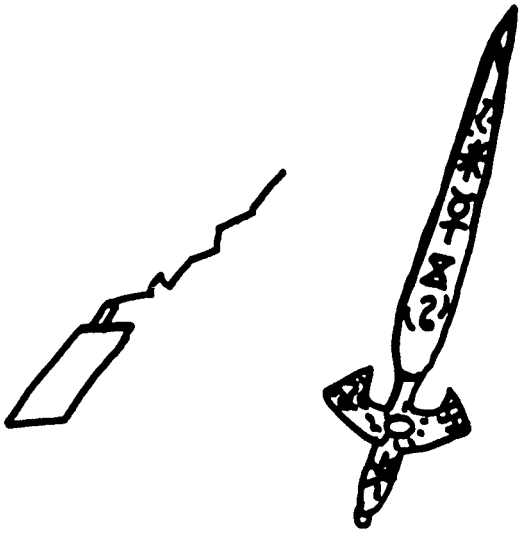
Component V.



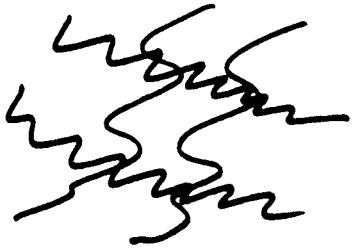
Component VI.



Component VII.



Component VIII.



The Monastery of The Seven Rays,
IIIrd Year Course in Esoteric Engineering,
Part V. Cabalistical Meditation 4.
Lesson 20 (3) Expansion of Lesson 2.

HOW MAGICAL MACHINES INFLUENCE THE HUMAN BRAIN.

Physical machines of a magical nature are expected to have a certain influence upon the human body as a physical system, or organism. However, it is significant that the human physical nervous system can exhibit a perfectly balanced relationship to any magical machine based upon cabalistical ideas, if it is understood that the human brain is itself a cabalistical system. By this I mean that the human brain has a certain structure which makes it very easy for the magician to relate the structure of the brain to the metaphysics of the four worlds, due to there being more than just a correspondence between the brain and metaphysics. It is our understanding that the human brain does operate in a very exacting way, and thus it really corresponds to the nature of cabalistical metaphysics. The brain, and by this I mean the higher brain or the cerebrum, has parts which relate exactly to the four worlds, as follows:

1. The front-left quarter of the cerebrum (Kether in Atziluth)

2. The front-right quarter of the cerebrum (Tiphareth in Briah).

3. The rear-right quarter of the cerebrum (Yesod in Yetzirah)

4. The rear-left quarter of the cerebrum (Malcuth in Assiah).

Keeping this relationship in mind, we must understand that those occult components which we have discussed in the last lesson, which were composed or structured as having four parts each, such as Components 1 and 3 (Magnetic nets and magnetic induction sets) can be easily understood as being the most useful types of physical machines because they can be shown to have implicit correspondences to the four worlds of cabalistical metaphysics. This is very important because in the theory of occult healing, the magnetic flow which is inducted is directed towards the respective parts of the brain, through the spinal column and the nerve endings of the back. This means that the human brain adjusts itself to the various incoming energies and selects for its various parts the amounts of energy and the types of energy which can be understood to relate to specific parts of it. For example, magnetic induction from part 3 of component 3 would relate to the rear-left quarter of the cerebrum, as would, also, the magnetic flow from the corresponding sector of the magnetic net or screen.

We must not think that there is any materialistic presupposition here at work, for our entire basis is deeply metaphysical. It is metaphysical in the sense that the world of the cabala is seen to underlie the entire field of material phenomena. Material phenomena are real only in as much as they can be fitted upon the grids of cabalistical categories, and the frameworks of that metaphysics, which is the same for all phenomena. These categories can be explained in various metaphysical ways, and they can be analysed by means of occult mathematics But amid all of these distinctions, there is the absolute certainty of the correspondence between the invisible world and any and every part of the visible world.

Now, we must concern ourselves with the method of influence between the brain and the occult or magical machine. This is a very simple matter, for it is based entirely upon an exact correspondence between centres of reception which are localised in the brain. These centres of reception, which may be understood to be 256 in number are not physical organs in any sense. They are mathematical entities which exist in the logical texture of the cerebral cortex, or the outer part of the cerebrum. These centres of reception have as their purpose and function the transmission of external magnetism to the four parts of the cerebrum, which correspond to the four dimensions of the human psyche as analysed in our 2nd year course:

1. Kether in Atziluth --- Transcendental Ego

2. Tiphareth in Briah --- The Ego
3. Yesod in Yetzirah --- The Id
4. Malcuth in Assiah --- The Transcendental Id

However, we must not think of, for example, the rear-left quarter of the cerebrum as being the focus or seat or the transcendental id, but it is the area of the brain through which the transcendental id operates or functions, and the cerebral cortex of this part of the brain is woven through with the logical functions and mathematical lattices which direct energies to and from this part of the brain, through sixty-four occult points of contact or communication centres. This relationship is very important because few if any occult schools have taken the trouble to analyse the very structure of the brain in terms of occult categories.

The occult energies are directed into the brain through the various centres and they are directed out of the brain by means of these centres, of which we have said already that there are 256. While in the brain, however, they enter into the various activities of the brain which are the neurological bases of the four dimensions of the human psyche, as given above. This means that the human psyche functions through a neurophysical system of networks, or through a neurophysical system of electrical or electro-magnetic connections. The physical components of the brain, i.e., the various nerve cells are merely components of the much more fundamentally abstract reality of the brain, which is a system of fields of force and logical and abstract lattices. The reality is the energy, which works through the brain but which survives the collapse of the brain at death, or its breakdown through injury. However, in order to manipulate the complexity of the human body it is necessary to work through the complexity of the brain. When the mind or the spiritual principle, which stands behind the various acts of the psyche and its dimensions is no longer required to motivate the body, it may freely dispense with the brain. It might be noted that the last part of the human body which gives up all vital activity at death is the brain, showing that consciousness lingers until all of the functions have been terminated in the body as an organism, and then consciousness or the mind-psyche unity enters into the metaphysical world of pure being.

Between the two lobes of the cerebrum, about mind-centre in the brain, and almost equi-distant from both sides and back-and-front is located the pineal body which is the seat of occult control in the body. The area around the pineal body is divided into sixteen sectors, from each of which emanate occult radiations which keep the body, through the brain, in a mentally controlled condition. I say that the pineal body, which has been identified with the "crown chakram" of kundalini yoga is the seat of the occult control of the human body. By this I mean that the occult control of the human body is due to the balance of the various areas -- 16 in all -- which surround the pineal

body, or which emanate from it. In fact these areas of influence both exist around and emanate from the pineal body.

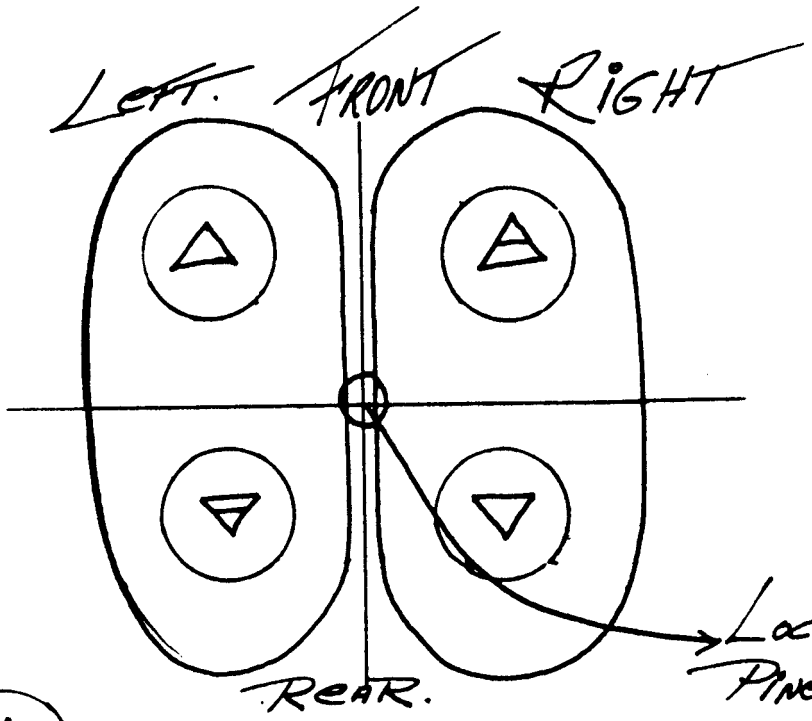
They are sixteen, or eight positive and eight negative, and they must be understood to be the basis of the connection between the four dimensions of the psyche as they operate through the cerebrum and the 256 lattices of the cerebral cortex, and the metaphysical idealities which are the true realities of the world of consciousness. It must be understood that this occult control of the brain-body complex is like an occult or magical machine which works between the physical and the metaphysical worlds. And, as such, this occult control through the pineal body holds the control, ultimately, for the inflow and the outflow of the forms and energies of consciousness, both abstract and concrete. The mind must be thought of as a system which directs the body, but from a very occult position and thus the esoteric interpretation of the nature of thought is valid, for it can be shown that while spirit must work through material organs if wishes to influence the physical world, yet apart from spirit, the physical and material worlds are absolutely lifeless, and without any metaphysical value or occult identity.

It is very easy to trace the path of an occult energy coming into the brain from outside. It is picked up by one of the occult components of the machine and passed along the spine to the cerebral cortex. There it is directed and sorted into one of the areas of the cerebrum to which it corresponds. This is done by means of the logical affinities which exist between the lattices of the cerebral cortex and the sixteen areas (eight positive and eight negative) which surround the pineal body, from which it is directed into the four parts of the cerebrum and then into the four dimensions of the psyche. Of course, this process is much more complex than what I have described it as being, but I have concerned myself with giving you the essential points. As this course develops you will learn more and more about the occult workings of the human brain and how magical operations relate to the human body through the brain. You will learn also that the centres present in other areas of the human body depend entirely upon the operations of the occult fields in the brain, and that there is a direct link between the four dimensions of the psyche and the various sexual and magnetic centres of the occult body. However, it is sufficient to show that the human brain is influenced by occult machines and that magic does have a precise relationship to the body. Also, we must understand that occult energies penetrate the physical body in very precise ways and this is the basis of all occult theories of healing, as well as the basis of those systems of magic which take the chakras seriously.

Michael Aquarius

Note: A diagram of the brain as discussed in this essay is appended.

THE CEREBRUM of THE BRAIN



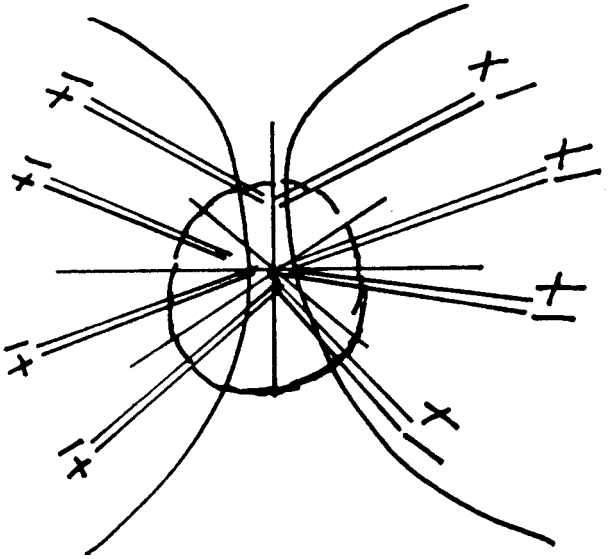
△ = KETHER

△ = THIPHONETH.

▽ = MALKUTH.

▽ = YESOD.

AREA of THE PINEAL BODY.



SIXTEEN AREAS of OCCULT INFLUENCE WHICH RELATE TO THE 256 POINTS of THE CEREBRAL CORTEX.

Monastery of the Seven Rays

The Monastery of The Seven Rays, IIIrd Year Course in Esoteric Engineering Part V. Cabalistical Meditation. 5. Lesson 21 (4) Expansion of Lesson 2.

MAGICAL THEORY OF TIME AND THE HUMAN BRAIN.

It must be understood that while we are devoting much time to the study of the brain, we do not accept the materialistic hypothesis, which states that the mind is either identical with the brain, or some special function of the brain. For us, the brain is a function of the mind, or rather the brain is a physical machine, which is used occultly by the mind. The human brain is used occultly by the mind in the sense that it is impossible for the scientists who are probing the human brain to find out how the mind works through it. Therefore we must understand that the world of the brain is but a mysterious objectification of the mind-field, and for this reason the brain must be protected, if the mind is to function on the physical plane of existence.

One of the most important aspects of the life-cyle of the human brain is the way in which it responds to the time sequences of the world. Various affinities can be noted which show that the human brain and its parts have a special type of response to the changes in the days of the week as well as the phases of the Moon. The affinities follow the general cabalistic theory of the brain as we have given it before in lesson 20 of this series, so that the front left quarter of the cerebrum relates to the final stage of the process of time (or in this case the last quarter of the Moon), whereas the rear-left quarter of the brain (cerebrum) relates to the New Moon. Thus, the magnetico-radioactive response to the rays of the Moon's monthly passage will be seen to begin in back of the brain. For it is there that the power of the Moon is first felt in the area of the transcendental id and its functions. The following list will show the line of our explanation.

1.	The front-left quarter of the cerebrum	last quarter of the Moon
2.	The front-right quarter of the cerebrum	full Moon
3.	The rear-right quarter of the cerebrum	lst quarter of the Moon
4.	The rear-left quarter of the cerebrum	New Moon.

As the influence of the Moon grows upon the brain, different parts, of the cerebrum respond to the occult stimulation which comes from the Moon's radiations and emanations. Gradually the whole of the brain is attuned to the Moon's influence, which then gradually dies off, and is then renewed by the coming of the next lunar month, and the influence of the New Moon on the rear-left quarter of the cerebrum. Thus, the cycle of the lunar month is. shown to be reflected in the cycle of the Moon's influence upon the cerebrum as well as the way in which the Moon causes the cerebrum to respond to it. For the magical response of the brain shows the pattern of a cycle, which in the area of the cerebrum follows exactly the pattern of the lunar month. This is why in the disease known as lycanthropy (werewolfism), only a certain part of the brain has been affected with illness, namely that part of the brain known as the front-right quarter of the cerebrum, for the phenomena of lycanthropy are manifested only at the time of the full Moon, and treatment would require that the normal activities of the front-right quarter of the cerebrum only should be restored. For this reason we have developed a special ray, or occult machine, which has as its purpose, among other thing, the restoration of the cerebral equilibrium.

This ray or occult instrument is known as the I'Ontosophico-thematicoheuristico-accumulator ray", or briefly the O.T.H.S. ray. The purpose of this ray is to build up the power of the brain so that the brain will be more closely linked to the cosmic mind. In fact, the brain will serve as the physical root of the cosmic mind as a system of intelligence and control. However, it is absolutely necessary to have the brain functioning properly in order to relate it to the higher system.. Therefore all persons who are likely candidates for work on this project are tested by the O.T.H.A. ray, and if any tendency to lycanthropy appears, it is quickly and efficiently corrected. In the next lesson, I will discuss the O.T.H.A. ray, briefly.

Now, it must be understood that certain influences are constantly coming into the brain from the phases of the Moon, and that it is very important for us to understand the brain as a system of occult communication (or intelligence and control)- For those parts of the occult.. world, which have a particular affinity to the New Moon, will send their radiations into the rear-left quarter of the cerebrum at the time of the New Moon, so that information pertaining to the Prithiwi-tattwa, the transcendental id, and to the constellations of the Earth-signs of the Zodiac, will easily be picked up, more easily at that time than at any other time of the month, I might add. The point is that the brain responds according to its rhythms in very exact ways, and this is why a regular use of meditation, according to the Monastery's method (as given in the lst year course, Part III) is so valuable for the development of the inner being, and for the deepening of meditation into the exact method of meditation research. For meditation-research may be defined as the use of the act of meditation to increase the occult and metaphysical knowledge which we possess.

The Theory of the Days of the Week considered along these same lines.

We all understand that the days of the week have a special occult significance so that the vibration of one day differs from all others. This is due to the fact that the Sun and the planets have placed upon the days of the week a special magnetic mark, and this mark means that the days of the week as they come into being reflect the profound influences of the various signs of the Zodiac through the planets which are their regents. This is especially interesting when we relate the days of the week to the parts of the cerebrum which they especially affect. The following table will show what I mean, exactly.

1.	Front-left quarter of the cerebrum --	The Sun	Sunday AM and PM
2.	Front-right quarter of the cerebrum --	Saturn	Saturday PM
		Moon	Monday PM
3.	Rear-right quarter of the cerebrum---	Mars	Tuesday PM
		Venus	Friday PM
4.	Rear-Left quarter of the cerebrum --	Jupiter	Thursday PM
		Mercury	Wednesday PM

Now, it is important for us to see how the brain responds to the days of the week and their particular emanations. All of these structures which relate to the brain enable us to see the brain as a logical system of metaphysical relations and for this reason the metaphysical reality of the brain as an occult system is firmly established by our analysis.

It must be first understood that because the Sun is the positive polarity of the solar system, then only on the day of the Sun will the Sun allow for occult vibrations to be received by the brain (the right-left-quarter of the cerebrum) in both the AM and PM. The vibrations of the constellation of Leo, which come through the brain from the Sun, will then he most effective. One of the Haitian adepts, having Sun and Moon in Leo, was born on Sunday. On Sunday Morning the brain will respond to theoretical philosophy and metaphysics (such as basics of ontology and abstract logical noetics) which is what the Thibetans term the masculine Tsen-Nid. In the PM, which is the passive time of the Sun's day, the brain will respond to the feminine Tsen-Nid, or to experimental philosophy and metaphysics, such as astral magnetism and occult physics. The other days of the week do not have the metaphysical power to release the energies of the AM, for they depend upon the Sun for their light, and so they function only in the PM, when the natural strength of their own (passive) planets is to be noted. Let us analyse the vibrations as they are given for each day of the week.

Monday: Monday is ruled by the Moon. However, the influence of the Gyud-ray (Thibetan for "ritual magic") is here in its feminine aspect, and therefore the whole emphasis should be upon experimental magic, such as the experimentations of sexual magic (Monastery Lessons 2rd series, part 3). The experimental side of any occult activity must be seen as the feminine ray, because it depends upon the subject -matter received, whereas theory is masculine because it informs the subject-matter by means of its abstract structure.

Tuesday: Tuesday is ruled by Mars. This is the time (in the PM, always and only) for the masculine vibrations of Men (Thibetan word for occult medicine). Healing may be done at this time through the theory of occult medicine, or mental science and meditation research. The outbreaks of lycanthropy, which come mainly on Mondays of the full-Moon, can be treated this day by means of magical thought-formation.

Wednesday: Wednesday is the day of Mercury. This is the time of the feminine or experimental side of Do, or the sacred scriptures, i.e., the Thibetan theory of revelation through spirit-mediumship. This PM is suitable for all types of passive trance work, which is under Mercury. Gemini and Virgo send particularly interesting currents for mediumship, even though they are not thought of as so oriented towards the astral world, nevertheless they are known by us to be wholly astral and passive.

Note*: It must be understood that experimental sexual magic is under the Sign of Cancer, which rules Monday and the Moon. Most persons who suffer from Lycanthropia come from a background with a strong Cancerian influence. Cancer rules Yesod, the sexual centre as we know, already.

Note*: The Masculine vibrations of occult medicine (Men) come from both Aries and Scorpio. This would explain the interest of many Scorpios in Christian Science and metaphysical healing, as well as the use of the Aries-Mind in metaphysical research and healing.

Thursday: Thursday is the day ruled by Jupiter. At this time, i.e., Thursday P.M., the theoretical or masculine side of Do is expressed. Esoteric prayer and theurgy, under the rule of Sagittarius and Pisces, come forth and correct the errors and metaphysical illness experienced by the brain. The occultist is especially fortunate if he is under a Jupiterian influence and has selected the theory of Do for his destiny. This would mean a magical and metaphysical devotion to the mental sides of prayer and religious philosophy, or occultism, and such a person under this influence would then possess the essential information for a branch of occult physics. For occult physics can be based on esoteric prayer and meditation just as upon metaphysics and metamathematics (which is the Capricornian and Aquarian mode of thought).

Friday: Friday PM is under the feminine influence of Venus, which means that it is the time of the experimentalism of Men (Occult Medicine). This refers usually to the venusian influence of the Taurus and Libra schools of magnetic massage and gymnosophical exercise, which are under the influence of Venusian consciousness. Each day of the week has its own mandala or magical method of healing and equilibrium. Each day of the week, having its own vibration, will make use of the mandalas as occult machines for the ingathering of special magnetism which will flow freely to the brain and its occult centre. Homeopathic practice can be understood to be effective especially this day, and all occult classes should make use of the different vibrations in the selection of the subject-matter to be taught at that time. Thus, one would most favourably avoid the negative influences of teaching the Theory of Gyud on Friday PM, by teaching it only on Saturday PM.

Saturday: Saturday PM is under the rule of Saturn, which means the theory or masculine aspect of Gyud (ritual magic). This would mean more than just cabalistical analysis, it would mean among other things the study of pure magic as given in magico-metaphysics and magico-metamathematics. It would mean the basis of monadology as a system of abstract lattices. One would find here the

studies of Paracelsus as well as the magical theory of abstract mathematics (finite absolutes and transfinite relatives). The structural influences of both Aquarius and Capricorn are here present, especially my own Saturn in Aquarius.

Where did this system come from, originally? It must be understood that there is a logical or magical test to determine the origins of any system of magical classification. This test is based on what you have been taught before about the material and formal planets. Now, if any element registers positively then that point must be understood as the source of the present system. We have to match Tsen Nid, Gyud, Men, and Do to the eight planets of occult analysis and try to determine the origin of our present system. Let us proceed:

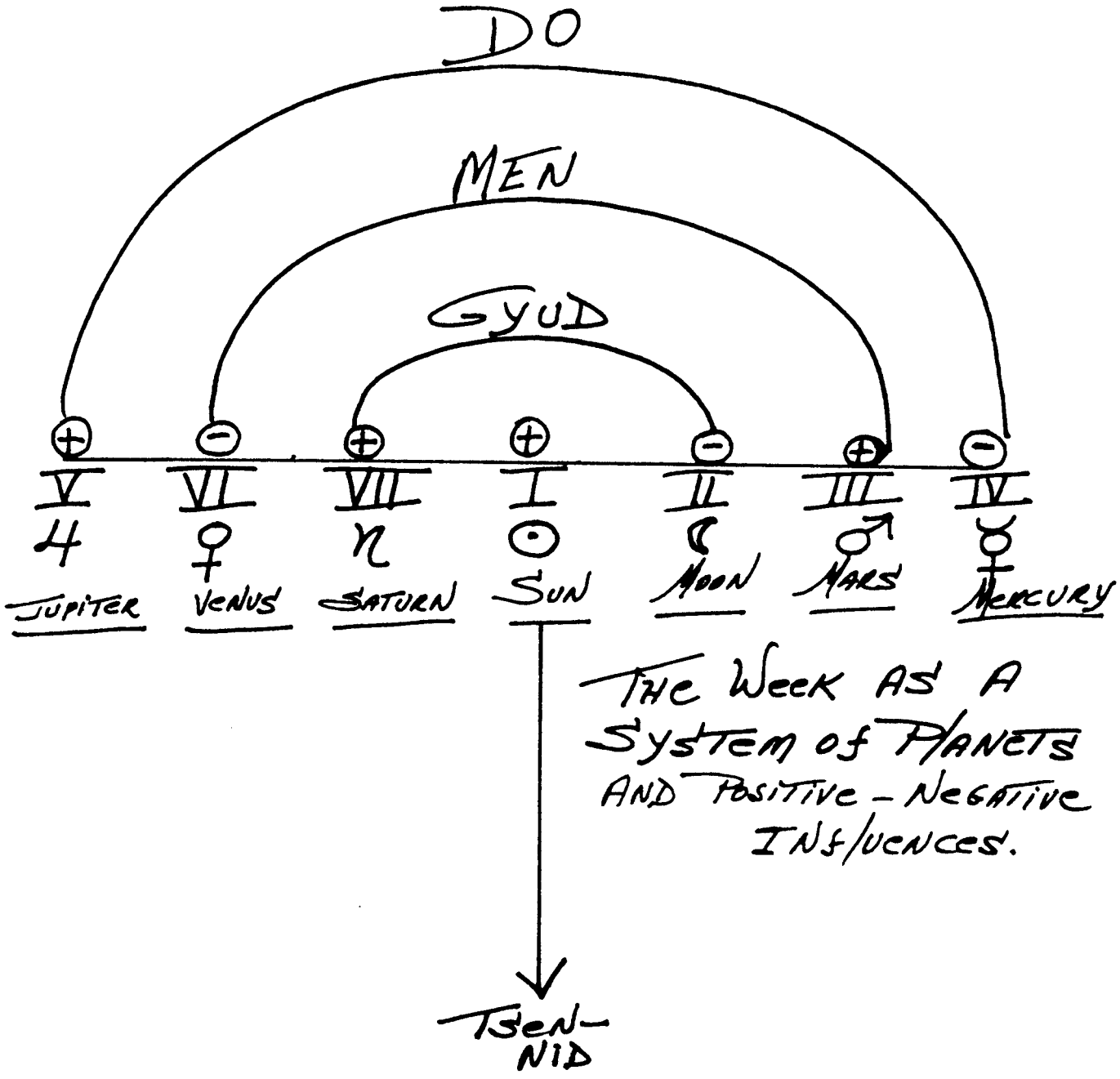
1. Tsen-Nid, (Vulcan-Venus) score is negative "-" neither day, but Sunday.

2. Gyud, (Uranus-Saturn) score is positive "="Saturday is the theory of Gyud.
3. Men, (Neptune-Jupiter) score is negative "-", (not Thursday)
4. Do, (Pluto-Mars) score is negative "-", (not Tuesday for Do)

According to our mode of analysis, therefore, this system must be understood as coming from the Saturn level of occult-scientific consciousness, and as such it is completely consistent with all other methods and elements so far presented in our system. By this we mean that Saturn appears to be the major planet standing behind the teachings given out by the Monastery of the Seven Rays, and the archetypal consciousness of the Esoteric Department is that of Aquarius-Capricorn.

Michael Aquarius-Capricorn,

Master of Saturnian Occultism


DO
MEN
GYUD
⊕ ⊖ ⊕ ⊕ ⊖ ⊕ ⊖
V VI VII I II III IV
♃ ♀ ♄ ☉ ☾ ♂ ☿
JUPITER VENUS SATURN SUN MOON MARS MERCURY
THE WEEK AS A SYSTEM OF PLANETS AND POSITIVE - NEGATIVE INFLUENCES.
TSEN-NID

Monastery of The Seven Rays,
IIIrd Year Course in Esoteric Engineering,
Part V. Cabalistical Meditation 6.
Lesson 22 (5) Expansion of Lesson 2.

THE RELATIONSHIP OF THE O.T.H.A. RAY TO THE HUMAN BRAIN.

The Ontosophico-thematico-heuristico-accumulator ray (O.T.H.A. Ray) as we have seen is used to stablilise the human brain and it can be found to be very useful in the treatment of lycanthropia. However, we are concerned with something much more common and therefore more immediately serious to our purpose. I am referring to the use of the brain as the basis of the cosmic-mind-system, which is something constructed magically by research occultists. We are concerned with a certain metamathematical reality, which when
followed out can show that the human brain can serve as the basis of the cosmic brain, through the intermediacy of the O.T.H.A. Ray system. According to its definition, occult metaphysical energies from ideal and real being (''O" for ontosophico) are categorically and methodologically ("T" for thematico) induced and deduced by each unit of the system according to its own individual modes of operation ("H" for heuristico) and then gathered into a system for structured transmission from the human cerebrum to the cosmic brain (or systematic thought -form of the cosmic mind) ("A" for accumulator). This means that each part of the brain will respond to its own stimulation -- what is meant by ideal stimulation -- and then relate this stimulus-response of the mechanism of the cerebrum to the much larger mechanism of the cosmic brain through magical lines of induction and deduction. This means that the OTHA Ray-system will serve as the intermediary between the brain and the cosmic brain, which is a large magical computer, being put together by my own staff, and which will control, eventually, all of the occult energies present in the world. The OTHA ray-system is but part of that programme, for it means the building up of a gigantic system of logical energies which move into the human brain and away from the human brain to the deepest parts of metaphysical consciousness. Consequently, the entire system of abstract metaphysics can be directed into any person's brain, if they are attached to the system, that is to say if they are a part of the completely logical system of the cosmic mind. At first only the highest initiates will be parts of this cosmic brain, and hence able to draw upon the vast riches of already existing knowledge and the possible world of the most abstract gnosis; but eventually, specially prepared individuals will be able to come into this system, and as they do they will become super-intellectual magicians, and hence capable of knowledge which goes far beyond anything known to them at present.

The OTHA ray-system, therefore, is a bridge between the physical world and the etheric-astral worlds, where the cosmic brain can be found, now, in a state of construction. It is important here, however, only to give a brief description of this system and what it does because a more systematic knowledge of it will be developed in future lessons. Also, because of the difficulty of the subject-matter, it is necessary for us to proceed very, very slowly. For that reason, I will provide eight points of information and three additional items of commentary: 1) the basic equation behind the OTHA ra-system, 2) and 3) two sketches of the system. Let us begin with the eight points of information.

1) The Otha ray-system is constructed to follow the structures of the human cerebrum, so that it can pick up on all of the affinities and other relationships, which the cerebrum possesses. The basic system operates on an

analogy to the matrix of Hermes in the 2nd year course and the structure of the days of the week as given in Lesson 21.

2) The OTHA ray-system will be expanded in future researches and lessons and will be related to the other occult machines of the astral and mental planes. At present it is an astral-physical system, based on a very definite mathematical foundation.

3) The OTHA ray-system is based upon the use of controls for each quarter of the cerebrum so that a very precise operation can be achieved.

4) Various occult states of consciousness can be developed and expanded through the methods on this system. It can serve to develop the following perception-enrichments, if used regularly:

a) clairvoyance
b) clairaudiance
c) telepathy
d) astral projection

5) Originally developed as a system for use by a group of occultists, this system is best used individually, when the master (guru) trains the student (chela) in occult science through a magical initiation. The system can be represented by means of a triad of crystals for magical purposes. This we might say is its physical basis. Lights and the use of the eight magical components given in this course can provide an adequate magical basis for this machine.

6) The magical and mathematical or magico-metamathematical basis of this machine is a formula which can be applied to any other part of our system. Making use of both finite absolutes and transfinite relatives, this system of eight basic equations serves as the mathematical for our whole system of the sciences. For from this equation, one can deduce the entire structure of our philosophy and metaphysical science. Everything we teach is contained in this equation, which we designate as the Ur-equation.

7) Making use of the notion of the metaphysical world as a mandala, or ritual diagram, our entire science, being of saturnian or Gyud-essence, consists in the recognition that the whole of the field of esoteric engineering consists of a field of abstract elements, a field of manthematical mandalas.

8) As we develop our occult science more and more in these lessons, you will come to see the whole world as a system of logical patterns and ideal elements related by thought-form-relationships. In the end, the ultimates of magic will be equations on paper, and magical will become the higher side of mathematics, higher in the sense of having freed itself earlier from matter and physical existence, and higher in the sense that only invisible forms of reality can come into its field of investigation. The Ur-equation and the OTHA ray-system will show how the cerebrum now leads into the higher world, the world of a vast thought-form, known as the cosmic brain, or the cosmological cerebrum, a construction of our system, built up out of the matter of the etheric and astral worlds.

You will then be able to see the purpose behind the energies of sexual magic, for they are meta-cerebral in the physical sense, for they go beyond crude matter into the higher worlds, but they are not unconnected with matter in the cerebral reality of the brain, for they connect to the brain through the

Ur-equation and the Otha ray-system, and they connect all of reality to this perfect system.

Michael Aquarius-Capricorn,

Conservator of the Cosmic Brain
Creator of the Cosmological Cerebrum

1) Ur-equation, 2) O.T.H.A. Ray-system.

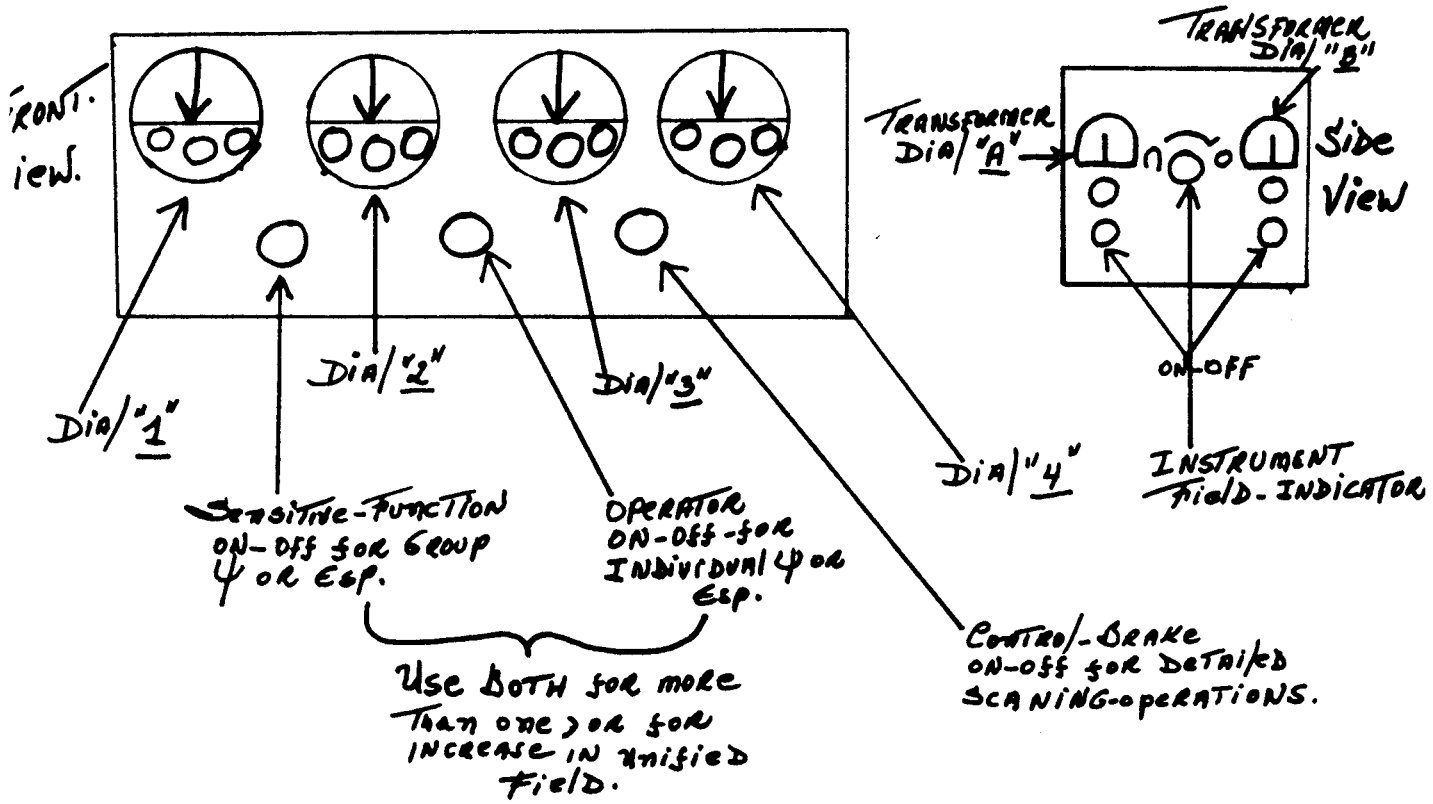
THE UR_EQUATION =

$$\left\{\left[\left(+\chi\frac{n}{n+1}\cap-\chi\frac{n+1}{n}\right)\rightarrow\left(+\chi\frac{n+1}{n}\cap-\chi\frac{n}{n+1}\right)\right]\right.$$

$$\left.=\left[\left(+\chi\frac{n-1}{n}\cap-\chi\frac{n}{n-1}\right)\rightarrow\left(+\chi\frac{n}{n-1}\cap-\chi\frac{n-1}{n}\right)\right]\right\}$$

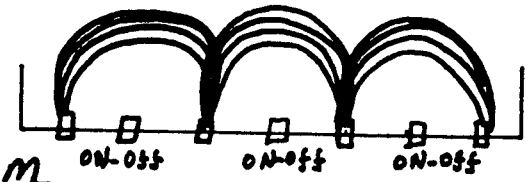
THE O.T.H.A. RAY-SYSTEM.

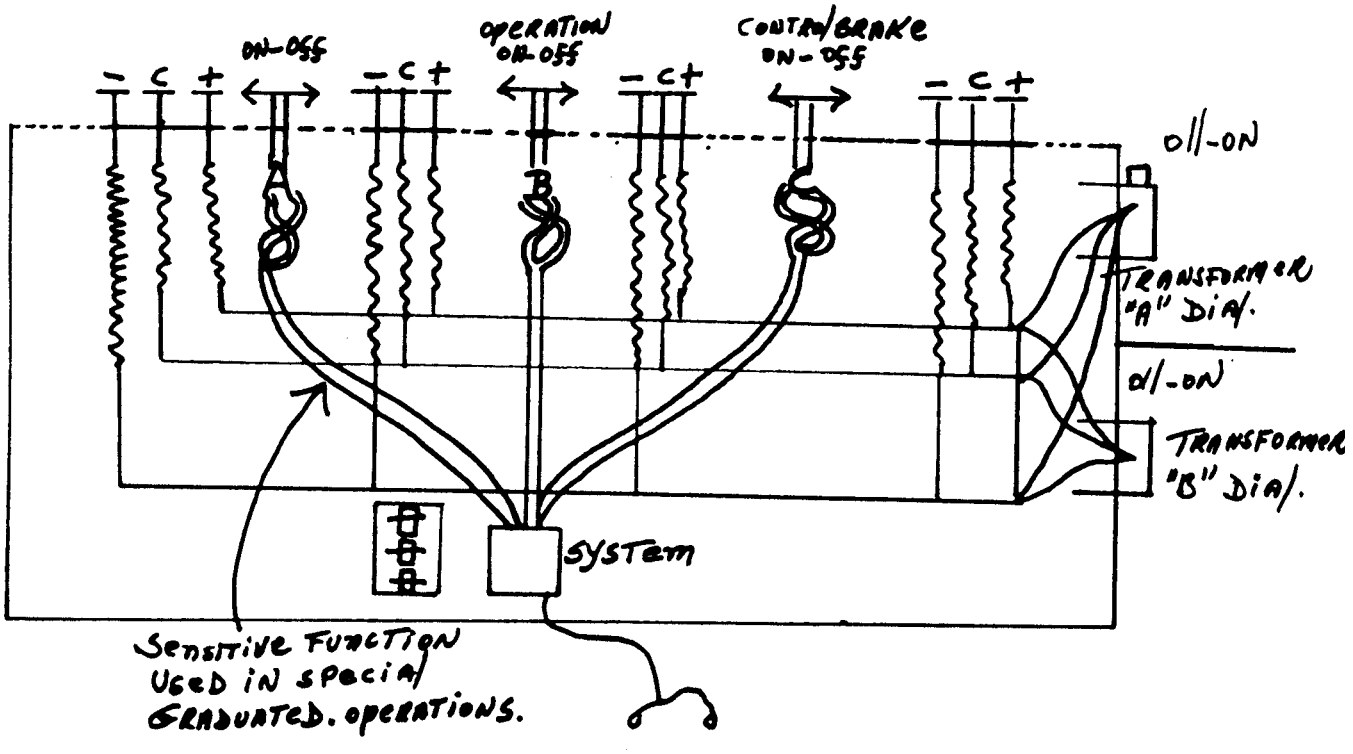
(A)



THE O.T.H.A. RAY-SYSTEM

(B)





The Monastery of The Seven Rays,
IIIrd Year Course in Esoteric Engineering,
Lesson 23,

A SYSTEM OF MAGICAL CUBES.

In papers (lessons) 17 and 18, 1 have discussed the magical energies which belong to ascertain system of abstract symbols, which I will now identify as the magical cubes of wood, used by the OTO of Aleister Crowley, and which were first discussed in this course in connection with lesson 2. In lesson 2, when discussing the occult physical plane machines, I mention types D and E. Now, we have discussed the type of machine of type D in my paper of Mathematical Zombieism, because the mathematical Zombies are projections into the mental and higher worlds of the magical equations derived from the use of 336, and thus the whole range of magical machines can be controlled in this manner. However, I wish to discuss with you now the nature of Type E machine, which is something much more physical in its scope.

When the branch of the OTO known as the Choronzon Club came under the jurisdiction of the Master M.B., who is my physical self, the inner retreat inherited certain very special magical instruments among them the sixty-four cubes of wood, which had been especially prepared by the Club leadership for use in their initiations. These cubes represented a complete physical system of units, or components (as the 9 components and the OTHA ray system, which are referred to in lesson 2 as Types A,B, and C),' and which represent to my mind a complete picture of the cabala as well as a modern development in the direction of occult invention. This system, which was fabricated by Franklin Thomas, the past leader of the school of the Choronzon Club, consisted of cubes which contained each a system of numerical values, which values referred to positions on the Tree of Life of the Cabala and to energy points within the Matrix of Hermes. Thus, the cubes combined cabalistical and alchemical values and concepts. I might add that running parallel with this Club in the Los Angeles, California Area, at that time, were the seeds of other Cabalistical and Alchemical or Hermetic Orders, whose essence has now been absorbed into the Inner Retreat, here, in Chicago. However, you must understand that Franklin Thomas' order was in existence in the 1930's and hasn't any connection with other orders of the same name, which might still be in existence in California, i,e., the various other California Choronzon Clubs. The Line of succession for our order and tradition is as follows:

1) Aleister Crowley: The Ordo Templi Orientis
2) Franklin Thomas: The Choronzon Club
3) The Ecclesia Gnostica Spiritualis
4) The Applied Lattices Research Institute -
   Ancient and Primitive Rite of Memphis -- Misraim

It might be noted that the Ordo Templi Orientis was organised in 1905 by the Ancient and Primitive Rite of Memphis-Misraim, in Germany, and now it has come back to its parent. In the next lesson, however, we will give a history of this process. Now, we are concerned with the description of the occult machine which is used by the Chronzon Club. First of all, the cubes are divided into four groups, of sixteen cubes each. These cubes are then numbered as follows:

1. Sixteen cubes which refer to Saturn and Capricorn:

2. Sixteen cubes which refer to numbers 7 and 2:

3. Sixteen cubes which refer to numbers 6 and 3:

4. Sixteen cubes which refer to numbers 5 and 4:

We thus have a very interesting system for the control of the sixteen different dimensions of the Tree of Life through the four groups, which form the

following Matrix (similar to the Matrix of Hermes of the 2nd Year Course, and therefore a genuine system of Sexual Magic):

Outer Limit	***Centre of Force***	***Outer Limit***
1. Saturn		Capricorn
2. Number 7		Number 2
3. Number 6		Number 3
4.Number 5		Number 4

Or

Saturn, 7, 6, 5, 4, 3, 2, Capricorn.

(8) (1)

This system was used by the Chronzon Club magicians as a net-work or matrix for the projection of energies through the physical brain into the higher worlds, and therefore into the astral and mental worlds. The magical initiations which organised along these lines were such that it was possible for the magicians to enter the abstract worlds with a perfect sense of occult balance and measure and to begin their researches in the abstract world directly, without having to return to the earth-plane because of the need for certain occult corrections of observation. The world as given by the magicians, therefore, can be thought of as a perfect system of magical relationships, which when fully understood shows that occultism and occult magic are fully mathematical, if not metamathematical, and therefore not necessarily dependent upon unscientific concepts. This instrument will serve to show that the techniques of sexual magic, as given in the 2nd year course, have been used by other groups of very specialised magicians, and this seems to show that scientific occultism is something very traditional, and not something of recent invention. It might be noted that these cubes were then used in a way not unlike one of those older systems which were developed by Doctor John Dee. However, I do not wish to give out anything more about the operations of this system, for to do so would be write another course of study, and we have too much already scheduled for this course.

Michael Aquarius

Monastery of the Seven Rays

The Monastery of The Seven Rays,
IIIrd Year Course in Esoteric Engineering,
Lesson 24.

OFFICIAL HISTORY LESSON:
The Official History of The Applied Lattices Research Institute -- Ancient and Primitive Rite of Memphis - Misraim (The Inner Retreat of the Monastery of The Seven Rays).

In 1905, the Ancient and Primitive Rite of Memphis-Misraim was introduced into Germany from England by John Yarker, 97 , who was then the Grand Kierophant of the Rite. The First German Leaders were K. Kellner and Theodor Reuss, who created a magical order known as the Ordo Templi Orientis by means of a reduction of the magical grades of the Rite of Memphis -- Misraim from 97 to 9, with a 10th grade, which was purely administrative. It was from this group that Aleister Crowley received his warrants of authority to create his O.T.O and it was Crowley again who took over the German Order, and made it a part of the British Order by 1919. One may come to more detailed information in this matter from any history of Crowley's work, of which there are many, at present.

The O.T.O. of Crowley was reduced by the founders of the Choronzon Club from 10 degrees to 3, in 1931. This took place in Chicago, U.S.A., and soon various occult orders or branches of this one order were organised in the other cities of the USA, due to the previous influence of Crowley and the O.T.O., for Crowley had lived in the USA about twelve years earlier. The leadership of the Chronzon Club in Los Angeles, California. U.S.A. 'was provided by Dr. Franklin Thomas (born 1867). It was Dr. Thomas who developed the system of magic mentioned in lessons 17, 18 and 23. At his death, his system passed into the hands of a Gnostic Order in California, known as The Philosophical Gnostic Hermetic Society, and in 1968 this system passed into the hands of The Applied Lattices Research Institute. This is one strand in our web of tradition.

On May 29, 1892, Father Joseph Rene Vilatte was consecrated a bishop of the Syrian Jacobite Church by Mar Julius Alvarez, Metropolitan of the Independent Catholic Church of Ceylon, Goa, and India, in Colombo, Ceylon. Bishop Vilatte was consecrated to the order and office of arch-bishop and metropolitan of the United States, and for all churches of this rite in the Americas. On December 19, 1915, Mar Timotheos (Archbishop Vilatte) consecrated Msgr. Frederick E. J. Lloyd as Archbishop of The American Catholic Church, at Saint David's Chapel, in Chicago, Illinois, U.S.A.

On July 21, 1923, Archbishop Lloyd consecrated Msgr. Samuel Gregory Lines as Archbishop of the American Catholic Church of The Pacific. Archbishop Lines was an occultist and an initiate of several magical orders.

Msgr.Lines Consecrated Msgr. Joseph A. Justin Boyle, a member of the Theosophical Society as bishop-coadjutor of California on December 21, 1927.

On August 31, 1930, Bishop Boyle consecrated Msgr. Lowell Paul Wadle, as Primate of The American Catholic Apostolic Church of Long Beach, California, U.S.A. Archbishop Wadle was a member of many occult and magical orders, and the author of a cabalistical interpretation and arrangement of the Catholic Mass.

The following successions are given only to show our link with the Church of Ceylon, Goa, and India, and for this reason we will not use the secular names of the bishops, who are still living and actively engaged in esoteric studies.

On April 1.1960, Msgr. Wadle consecrated Tau Lucifer I, as Archbishop and Metropolitan of the Quabalistical Alchemical Church of Santa Ysabel, California.

On August 21, 1962, Tau Lucifer I consecrated Tau Lucifer II as Archbishop and Metropolitan-President of The Philosophical Gnostic Hermetic Society of Joshua Tree, California.

On November 4, 1967, Tau Lucifer I consecrated Tau Ogdoad III as Bishop of The Quabalictical Alchemical Church, Missionary Diocese of Illinois, U.S.A.

On December 25, 1967, Tau Ogdoad III consecrated Tau Ogdoad IV (The Master M.B.) as Patriarch of The Cabalistical Gnostic Church of Chicago, Illinois, U.S.A.

On August 31, 1968, Tau Ogdoad IV consecrated Tau Eon III as Patriarch of The Cabalistical Gnostic Church of Boston, Mass, U.S.A.

On January 18, 1966, Tau Mercurius (The Master M. Aquarius) consecrated Tau Ogdoad IV as Archbishop of The Ecclesia Gnostica Spiritualis for the U.S.A. Tau Mercurius was the Patriarch of The Albigensian Gnostic Church (Ecclesia Gnostica Spiritualis).

On January 18, 1967, Tau Ogdoad IV consecrated Tau Ogdoad III as Archbishop of The Applied Lattices Research Institute.

On August 10, 1967, Tau Ogdoad III and Tau Ogdoad IV consecrated Tau Lucifer II as Archbishop of The Ecclesia Gnostica Spiritualis for California, U.S.A.

On August 31, 1968, Tau Ogdoad IV consecrated Tau Eon III as Archbishop and Metropolitan of Boston and New York, in The Ecelesia Gnostica Spiritualis.

On July 27, 1970, Tau Ogdoad IV consecrated Tau Ogdoad V as Patriarch of The Idealistico-Hieroglyphic Church of the Labyrinthico Gnostic and Transcendental Logics of The Ancient and Primitive Rite of Memphis Misraim.

The succession of Tau Mercurius (The Master M. Aquarius) is as follows:

The Modern Gnostic Church of France in 1890 agreed to consecrate for the Spanish Albigensian Gnostic Church a bishop, in order to carry on the work of the church, in exchange for certain occult papers. This being agreed to, Tau Valentin II, assisted by Lucien Antoine Mauchel consecrated Tau Synesius (Fabre des Essarts) as Patriarch of the Gnostic Church of the Albigensians. Tau Synesius then consecrated in 1899, at his temple in Paris (110, Rue de Grenelle) Tau Zothyrius an astral entity, constructed for magical purposes entirely and not a physical being. One might say an elemental or a very powerful thought-form.

Tau Zothyrius served as Bishop and Primate of the Spanish Albigensian Gnostic Church and became the chief of the Rite of Memphis-Misraim at the Monastery of the Seven Rays, until in January, 1942, he passed on his authority to the

Master M. Aquarius who has served as the Patriarch and Grand Hierophant for 30 years. It is important to note that the Monastery had to have recourse to the French Gnostics, because they had lost the magical power of the esoteric bishops, many hundreds of years before, and the highest ranking monks were not even priest$, but laymen. In fact, it was agreed that the prior of the Monastery should always be a layman and not a bishop or priest, so that this tradition continues in the organisation and administration of the outer retreat. However, the order of bishop and the office and order of priest continue in the inner retreat, because this is required for the magical work, here. However, it is important to note that the Albigensian Gnostic Succession does not claim to be a catholic or apostolic succession, for it comes from the Gnostics and Martinist Order of 19th century France, through the magical work of Tau Synesius. And, that the thought-form created by Tau Synesius, which had the name of Tau Zothyrius, is not in any way a human person, but a magical system. Also, the connection of Tau Mercurius to Tau Zothyrius was a magical connection of the same type as the connection in magic between Tau Ogdoad and Tau Mercurius, as has been discussed earlier. This process has been and entirely magical successsion and does not claim any catholic or apostolic tradition. However, by reason of the link between the Inner Retreat and the Church of Ceylon, Goa, and India, that historical succession is part of our tradition; although it is not considered important nor is it believed in, for the apostolic succession is a myth from the occult standpoint. It is the myth of the Twelve Signs of the Zodiac. But after so many years, the vacant patriarchate of the Albigensian Gnostic Church was filled by magical methods, and is now united in the person of Tau Ogdoad IV with the historical succession of the apostolic bishops.

This concludes the official history lesson of the IIIrd Year Course. Further information will be given from time to time. It is important to note that the Inner Retreat does not make any claim to be a church, although it is the Ecclesia Gnostica Spiritualis. But it only wishes to show that it is very familiar with the basic gnostic currents of thought as they are to be found in the modern occult world, because it has participated in all of the better magical systems and currents and it is familiar with all of the contemporary movements which derive from the older traditions. This paper also concludes the discussion of the physical plane magical machines, which were introduced in Lesson 2 of this course of study.

Michael Aquarius

Monastery of the Seven Rays

The Monastery of The Seven Rays,
IIIrd Year Course in Esoteric Engineering
Special Paper to follow after Lesson 24 and before Lesson 25.

If 97 degrees = 33 degrees, Then 97 lessons = 33 lessons.

By taking the 64 lessons of the first year course and adding on to them the 33 lessons of the 3rd year course, one arrives at the 97 lessons, upon which the Rite of Memphis-Misraim basis its system of initiatic examinations. The 2nd year course in sexual magic is to serve as a commentary upon the basic ideas of the first year and as a bridge to the 3rd year course, which is also a magical course. In the 3rd year course I have discussed the projection of this course into 97 actual lessons, however, the nature of the subject-matter has become a little too advanced to present it as the 3rd year course, and it will have to be presented in future courses, of which there will be many. However, following the reforms of John Yarker, we are going to terminate the 3rd year course at lesson 33, which will give one a good introduction to the field of magical research and provide a very good preparation for the more advanced work. Thus, the last lesson of this series on esoteric engineering will be lesson 33.

There have been certain necessary re-organisations in the Monastery and this has reflected itself in the following areas.

(1) The 4th year course will be an occult commentary on the first 3 courses, and presented in 16 lessons. It will be the companion of the 2nd year course.

(2) After the completion of the 4th year course, students will receive direct research papers and reports and courses and MSS. from the actual research projects of the Monastery. In other words, you

will be right on the scene of occult research and magical study, you will be taken in your mental bodies to the very place where it is happening. You will experience through these advanced papers and documents, the following:

(a) The Master Michael B's esoteric universal computer, from which all magical systems of the future will be derived, and into which he feeds all of the magical and metaphysical currents of the present age, for magical control purposes.

(b) The advanced work in the area of sexual magic, which is going beyond anything even suggested by the previous course work. The use of magical systems of interplanetary intelligence and their link with the inner retreat will be explored.

(c) The recently discovered new magical sciences and the use of new types of occult power to make these sciences work, and work with an unusual type of esoteric power.

(d) A picture of the occult political system of the when the metaphysicians have taken over the control of our system of worlds and how the world is administered through occult politique. The Masters of the Inner Retreat will let you examine their own very recent researches and you will find out how it is that a magician is able to learn so much. The basic

techniques of magical training in higher research will be hinted at and the students will be allowed actually to see a Master at work. These are some of the future programs which are now being planned by the Monastery through the inner retreat for your occult education and development. For this reason, all of our studies have as their goal now the bringing you into the sphere cf understanding of where you can see what the Masters are doing. We want to bring you into the mind of the Master. Therefore, our programme of studies, which is so different from all others, has a very special aim, and to reach this aim, we have reorganised our programme so as to benefit you the students.

Michael Aquarius

Monastery of the Seven Rays

Monastery of The Seven Rays:
IIIrd Year Course in Esoteric Engineering,
Lesson 25.

THE PHILOSOPHICAL DIALOGUES I.

"The philosophical dialogues between the Masters Michael B. and Michael Aquarius are very much like those conversation, which Ernest Renan reported as taking place between the different lobes of his brain; if we bear in mind what we have said already about the structure of the brain, and how the four parts of the cerebrum are related to the four major categories of our system, of which the Masters (M. Aquarius -- fire and air, and Michael B. water and earth) are the organised personifications in higher consciousness."

(Michael B., "The Logical Study of The Master
Michael Aquarius, as a system of magic.")

Aquarius: The goal of all esoteric engineering, it seems, should be the magical control of the totality of experience. When one is able to reach this stage of power, as we have, then it is no longer necessary to expand our power, we must now begin to centraliseand organise this same power along very simple lines, if this is possible.

Michael: This is true, however, in order to simplify we must do two things first of all, before we attempt anything else. First of all we must try and transfer all physical types of instruments and magical machines, etc. from the physical world to the astral and mental worlds, so that only their symbols are left behind on the physical plane, as a type of magical and magnetic form of control. Secondly, we must integrate the whole magical system into one main system, or reduce the control of the one magical system to a basic system of axioms, which is what we have been able to do. This means that by making the transfer of instruments of control to the world of mind, and by the reduction of all control to the simplest possible laws or axioms, the world of magic is controlled from the world of magical mind, that is to say our mind.

Aquarius: I have noticed that in our latest researches we have a tendency to do this very thing. But even more basic than even the reduction to the world of our mind, which is already a fact, is the reduction to the intimacy of astrological detail, so that we are to operate magically within a certain astrological limit, as given in our last work on the nine tattwas and the various stages of magical awareness (Part IV of the IInd Year Course), which means that we will draw from our own being the magical powers of Capricorn, Cancer, Aquarius, Scorpio, and Taurus, and we will try to approximate as much aswe can to these signs in our choice of magical partners and helpers.

Michael: To a certain degree we have already achieved this transfer.Yet, as this is still a physical form of magical experience, it must be reduced to the power of the abstract mind. It is only when all magic is reduced to mind that we can show the world that the signs of the Zodiac are themselves very subjective realities, that they are only magical regularities placed in space-consciousness by some ancient metaphysician in Chaldea, and that they have only a very limited objectivity, if any reality apart from mind.

Aquarius: I am in agreement with this view, for it is impossible that we should have to depend upon astrological influences at our level of magical power and control. Nevertheless, would it not be wise to think that from these signs our most magical students will come,for they will be drawn by a certain occult link, which having captured the signs of the Zodiac in its web of thought, will draw to us the best influences of these five signs of the Zodiac, including students who represent the best possible magical influencesof these four or five signs -- for they do not have to represent all five of them. Then these same students will come to the inner retreat and will be able to assist us as properly developed magical apprentices. I think that this has been true in the past, especially in the development of our various systems of merit.

Michael: I am in agreement with this view. However, it is much more important to realise that the student can be created magically from the power of our mind, and

that they can function and represent and even embody -- in one of the nine occult bodies, let us say -- those signs of the Zodiac, which we have mentioned, even if they are primarily Gemini, Leo, Virgo, Sagittarius, and Pisces I formation, for the inner portion of Aquarius contains Virgo, Pisces, and Aries, and all of the other magical signs of the Zodiac, as specially distinct from the physical signs can easily beconstructed from occult energies and magical influences by the means of magical implications.

Aquarius: Then it would appear that even the basis of any astrological concept of unity or system is entirely mental and therefore magical. I suppose that the world of occult concepts is such that every state of purely abstract being has some astrological implications, some alchemical implications, and some mystico-initiatory implications. This is true, for the whole of magical reality, which forms the basis of our classical esoteric science is based entirely upon our system of mind, and upon none other. The magical lattices have been applied to astrosophical notions, these havebeen applied to astrology, which in turn has been fitted to the schematisms of mind, magical mind, as we have possession of it. Therefore, the laws of simplicity teach rightly when they say that magical mind is of the essence of being.

Michael: It is even more important to understand the great secret of the magician- which is a secret taught only to a few, namely that the whole of the universe is neither solid nor fixed, but a system of ideas which have been created and then shaped to fit the contextual demands of metaphysics. Thus, even the angels which themetaphysican thinks about are fed by his thoughts, they depend upon him. How foolish then the mediaeval magician and his modern pupil who seeks to invoke these angels, as if the thoughts of the esotericists could under any circumstances have an absolute existenceapart from the minds of the esotericists. These magical angels are only highly developed thought forms, for they have been put in motion by the action of thought, and we have received the tradition of that thought in this present age. All things are subjective, that is to say all things are of the mind, and mind is the sole reality, but it is important to know the technique of mind, which is magical science and art, and this is not known to those other metaphysicians who say that all is mind, yet remain quite powerless.

Aquarius: The possession of the secret methods of the philosophical magician's secret, which are the laws of simplicity and of reduction to basic axioms, and this in itself is a basic law of magicalthinking, another form of simplicity, is alone ours it would seemfor I haven't learned by any of our instruments that other schools or individuals possessed the essential keys to the great cosmic instrument. Alone the control remains ours, and it extends to the far corners of the universe, to the most remote of the galaxies. This control is by means of magical thinking and reality through power of pure will and abstract being. For this reason the hidden meaning of the secret axioms, of which there are sixteen and the hidden meaning of the innermost parts of the "Bodies of Zothyrius" which lie deep within the nine occult bodies of esoteric metaphysics, will only be transmitted to the most intimate of the Brotherhood of the Sun, to those who have passed over the bridges of all illusion and who have entered into the truest reality of being.

Michael: However, it is possible to think entirely of these concepts in so many different ways that the whole mystery of the universe of thought actually unfolds, for it has its own power and generates its own worlds while we are sleeping, so that the unconscious mind creates its own being as does the conscious mind in accord with their respective transcendental worlds of archetypes - transcendental id and the transcendental ego.Thus, for the magician, the world of magical being has its own energy, which has been imparted to it in a latent state of existence by the magician, who has created it from his own mental substance,The magician is a cosmic spider, who must spin his web-like universe, but he, himself, always must control that same universe from the very centre, and when this has been achieved, the world is unified according to the principles of simplicity, whereby all physical reality is reduced to mind, though the law of axioms, where the truths of the metaphysics and magic of mind are reduced to basic laws, as did the Chinese longago with their I-Ching, as the Egyptian Gypsies did with their Tharot, and as we have done with our metamathematical axioms, whose most esoteric meaning reality reflects, but which remains an occult secret to all but the very innermost of the adepts. Aquarius:Substantially, this is not too novel a practice, for we have only continued the magical tradition of Kant, Fichte, Hoene Wronski, and a very few others, who have always been concerned with the magical unity of the world and its metaphysical control. This is fundamentally our

tradition -- our cabala--- yet we have refined this same tradition, and we have expressed it in such a manner that simplicity has been achieved as well as all of the riches of the physical plane of material existence, which our angelic and gnostic minds have sought from humankind for centuries, and which is now possible through the methods and techniques of sexual magic, for example, as well as the various instruments of esoteric engineering. Do not let humanity think of us as merely human, for we are angelic beings,and like Luciferians Beings, we have created the world of magic and we have formed it according to our sweet idealism, and now we are re-asserting our control over it, gradually, very gradually it is becoming one with us, one with our consciousness of esoteric being, Michael:This whole world of magical being comes out from our thoughts, and we can be seen as floating between the physical world and the mental, for to create the physical we operate from the astral, but to create the astral we operate from the physical and the mental. We look out at the physical world and we see what we have created, all of the processes and systems, all of the laws and vast institutions of thought -- thought alone, and this is our creation, from some timeless past, wherein we were the originals, and there were no others but the supreme root of our consciousness, a deep mystery, and then this unending process of creation was committed to us as an absolute task.

Aquarius: This appears to be the entire goal of esoteric engineering, which can be expressed as the magical realisation of the highest reality in pure thought. Thus, reality and pure beingare one and they are not to be thought of as distinct from the inner mysteries of consciousness, into which we have entered in order to explore the flights of thought as expressed in this first philosophical dialogue.

The Master Michael Aquarius
The Master Michael B.

Monastery of Seven Rays

The Monastery of The Seven Rays,

IIIrd Year Course in Esoteric Engineering
Lesson 26, The Resolution of Equations, Part I.

ON THE BORDER OF A FUTURE INFINITY:

Here, within the consciousness of the inner retreat, we have been able to project outwards some sort of structure which represents the magical course of the future as an infinite field. By this I mean that the inner retreat has been able to build a sort of externalised system of time-stations, which can be reached through the metamathematical and magical consciousness of the present programme of studies at the inner retreat. This may seem unusual, but in a way it is only a projection outwards of the present and all of its potential. In a word it is the externalisation of the thoughts we have about our view of the future as a system of manageable infinity. Thus, I am moving outwards in my thoughts to the very frontiers of the future, and in order to do so, I have established four stations in my thought, which will control the future environment of pure infinity. This I might add is the most powerful type of actual magic.

We are trying to solve the equations of the future and the magical systems of pure logic, which have been developed from basic **ideas** contained in our teachings. We are trying to break down metaphysical laws into simple parts so that it will be possible to give an **exact explication** of what the magical or magico-metaphysical world is truly like. This I have done by establishing posts or stations for research in the infinite fields of future being. They form a linked chain of four parts, each of which represents a future step but also a further step from the empirical present world of space and time. It is important for me to give these four stations and to indicate where they are in magical consciousness. They are:

(1) The Present-finite station
(2) The Present-future station
(3) The Finite-future station
(4) The Infinite-future station

We will now proceed to explore these four stations:

(1) THE PRESENT - FINITE STATION:

Name: The Patriarch - Grand Conservator of the idealistico hieroglyphic church of the labyrinthico-gnostic and transcendental logics (Spiritual Gnostic Assembly of The Worlds) of The Ancient and Primitive Rite of Memphis - Misraim.

Function: All present experiences of time are fed into this station so that it is possible to construct certain basic structures which are analogues to the future. Every term in the name of this station is a logical function so that whatever develops out of this basic station is projected outwards into the higher worlds of the future -- into other time- dimensions. At this point all occult machines have a certain physical or symbolic basis, which can be translated into magical equations, and which will be found in the future at the other stations. Michael Aquarius is presently chief here, under the title of Azo I. We have at this time-station a complete system for exploring the whole world and for building up a more and more generalised control, which will actually happen in the future.

(2) THE PRESENT -FUTURE STATION:

Name: The Patriarch - grand conservator of the ogdoado hieroglyphic church of the arithmosophico-gnostic and fantastic logics)Spiritual Gnostic Assembly of The Worlds) of the Ancient and Primitive Rite of Memphis - Misraim.

Function: The passage from station 1 to this is completely logical and achieved by magical thinking. Here we are at the horizon of space-exploration and the founding of a

local empire of world beings. I do not think that the intelligences of other worlds will respond to world- imperialism. However, we are marking time and are moving ahead of the expansion of materialistic science so that we are now able to reach the borders of the unknown infinity, and by reducing it to the consciousness of our system we have made the future a part of our present life. Here we enter a world-room where we can look out and see what is happening in the world about the year 2050 to 2072 A.D. Our projection is one of complete magical prediction, for we have been able to anticipate everything favoured by humanity.

(3) THE FINITE- FUTURE STATION:

Name: The patriarchgrand conservator of the algorithmico hieroglyphic church of the algorismico-gnostico and zothyrian logics (Spiritual Gnostic Assembly of The Worlds) of the Ancient and Primitive Rite of Memphis- Misraim.

Function: Station 3 reflects the world viewpoint of 2172-3172 A.D. The entire Age of Aquarius is seen at its highest form. However the magical tendencies of this age are in the direction of greater centralisation of the hierarchy of light. The Earth-system now controls all of the planets of the solar system and explorations beyond are being attempted. Man is able to participate in travel by the speed of light through a use of the fourth dimensional projections. Our magical system seems to rule the worlds entirely as a theocratic government, having achieved complete control about the year 3100. All of the adepts of the 20th century have returned to the earth system, and reside in the new city of Heliopolis-Cosmopolis IV, located where Vancouver,Canada used to be located. The chief administrative dome is located there, and the system is now ruled by the Grand Hierophant.

(4) THE INFINITE - FUTURE STATION:

Name: The patriarch ~ grand conservator of the metamathematico hieroglyphic church of the magico-gnostic and futuristic logics (Spiritual Gnostic Assembly of The Worlds) of the Ancient and Primitive Rite of Memphis - Misraim.

Function: We are now at the world viewpoint of 3172-4172 A.D. and therefore into the age of Capricorn, or Saturn. The headquarters of the entire universe is to be found in the city of Terra Magna VIII, located where Rome used to be located in the 20th century. The entire world system is ruled by magicians or occultists of various ranks, but subject to the system of the world. The magical hierarchy has within its power the knowledge of each and every activity in the universe, so that nothing is secret. The various systems of the worlds have been planned and each is administered by a magical chief. All technology has been reduced to occult and magical forms of thoughts, so that there is not any problem with the development of complexity, as magic has replaced machines entirely. The vast dome of the city of Terra Magna VIII houses only 333 persons, for there has been a rapid drop in the population due to sexual magic taking the place of sexual intercourse about the year 3100, when the lower population of the world was lowered even more through the magical change in the government.

Monastery of the Seven Rays

The Monastery of The Seven Rays,
IIIrd Year Course in Esoteric Engineering,
Lesson 27, The Resolution of Equations, Part II.

THE DARK DOCTRINE

Racine: Is there not a teaching which relates to the question of there being another universe, completely distinct from this universe in which welive and which we have been exploring? Is there not somekind of whole , or system which is in direct contradiction to this universe?

Michael: Such a universe does exist. However, it has never been discussed by beginners in esoteric science, because of its complexity. For it is not any part of this universe, it is a complete universe in itself, and widely different from our own. Our own universe is designated in the Druidic metaphysics as Zothyria, whereas this other universe hasn't any name, we may designate it simply as "Universe B", as distinct from our universe, Zothyria, or "Universe A".

Racine: What is the relationship between these two universes?

Michael: There isn't any natural relationship between them. However, it has been suggested that there is a magical relationship.

Racine: If there isn't any natural relationship, then all of our knowledge of this other universe would have to come from esoteric and occult explorations of the other, through magical method?

Michael: Exactly. In the same Druidic metaphysics, which is more ancient than the Celtic Druid religion, it is called the "Dark Doctrine" or "Mo Ayon". There, the study of Universe A is called "ontology", or the science of being-, while the study of Universe B could only be called "meontology', or the study of non-being. However, they did not develop this conception very well, out of fear of contacting the beings in the other universe. It has been left to us, to Michael Aquarius and Michael B. to explore this world, or universe, as it is called. Thus, in a magical treatise by Michael B. called "The Treatise on Magical Metaphysics", there are presented certain magical forms of thought, certain magical equations for describing the interior of Universe B. However, to explore Universe B, that is something else, and it is necessary to explore that world by first approaching it.

Racine: How does one approach Universe B?

Michael: According to the magical writers, there is only one method, andthat is to reverse the magical equations which one would use to explore and to approach Universe A, because Universe B is the logical opposite of our own Universe, and therefore the logical forms of approach, and the logical forms of interior structure are totally different,. These secret magical forms are used entirely by experts in the esoteric sciences, and for this reason they are especially magical.

Racine: What would be at least one magical use of Universe B by those magicians who live in Universe A?

Michael: One magical use would be to use the energy from Universe B to power the thought forms made by these magicians in Universe A.This type of power could be used for an entirely magical purpose and would not be so easily lost. Also, because of its logical structure, this power would go against the natural course of evolution, it would be logically contrary to nature, and therefore ideal for magical purposes. Magic as you know must fight the general course of evolution, in order to achieve its results -- not by any denial of the laws of nature and evolution, but by the modification of some circumstances, for the magician seeks to control the immediate and the present situation and to influence its development. However, there are other magicians, a few, I might add, who have gained control over the entire pattern and system of the laws of

nature, and these magicians now run the universe in many very important ways. Such magicians have mastered the metaphysical levels of magic as well as the metamathematical.

Racine: Are we such magicians?

Michael: If the mastery of the laws which govern both Universe A and Universe B is any indication, then, it would seem to me that we have achieved a certain level of magic, mental and intuitional, which gives us the widest range of powers and control. For this reason, we will explore in the next few papers the implications of our control.

Racine: What would seem to the implications of the "Dark Doctrine" for Sexual Magic?

Michael: One has only to think of the total metaphysical whole as an Absolute, composed of being and nothingness, or Universe A and Universe B, in order to understand the implications. Thus, our explorations in the area of metaphysical sexual magic have well prepared us for the ultimate question and scope of magic.

Michael Aquarius and Racine

Monastery of the Seven Rays

The Monastery of The Seven Rays,

IIIrd Year Course in Esoteric Engineering,
Lesson 28, The Resolution of Equations, Part III.

SOME IMPLICATIONS OF THE DARK DOCTRINE.

RACINE: Are there many magicians who are able to approach Universe B?

MICHAEL: Not since the fall of the old Druidic Kingdom of Atlantis. The teaching of this magic has vanished from the outer world entirely and is now taught only by our school, by our rite of Memphis-Misralm, and by our own Masters and initiates. It is available only to the public through this course of the Monastery, for this doctrine, which is the most powerful of all, must be protected by those with improper intention. Thus, only the occult experts such as ourselves, have the proper methods of approach, -although modern mathematicians, especially in their lattice theory and their category theory, seem to be moving dangerously close to our views of the universe as a total system. I might note, however, that the world of modern metaphysical magic and the world of modern mathematics are widely separated, except in one case, the case of the Master Michael B. and his chelas, who as you know have made use of modern mathematics as well as their own methods of approach, in order to enter upon the unknown worlds, or universes, if any, which are beyond our explorations.

RACINE: Are occultists becoming more and more interested in modern mathematical developments?

MICHAEL: Unfortunately, they are not. However, this is good, for we do not want all magical students to make use of the vast instruments of modern mathematical learning, in order to take over certain areas, wherein we are working. Of course, they could never take these fields or areas over, even if they so wished, due to the magical powers which we possess; however, they would have certain secret mathematical "machines" in their possession, which would put them far afield of anyone else near them. This might prove a very real problem, since they would be able to make contact with the areas of the Dark Doctrine , and begin to work with the energies from "Universe B".

RACINE: Are there not some guards placed on the way to prevent this from happening? I would say some magicians would not be able to go beyond them, isn't that correct?

MICHAEL: There are magical guardians in the pathway. These beings are very useful in keeping the unsuitable out of the area of the Dark Doctrine. However, it is possible, sometimes, to learn certain techniques, which enable us to overstep the guardians; as a man who has locked himself out of his own home, knows how to enter that home, in just such an emergency.

RACINE: Is it possible for the magical metamathematician to draw upon Universe B quite freely?

MICHAEL: It would seem that this Universe B can be used quite freely by various magical experts, if they have the proper knowledge. It is not necessary ever to fall back upon the old teaching concerning times and places of work, which mediaeval magicians and their modern followers seem to feel is so important. I, however, do not think that the use of certain magical methods apart from a careful preparation in method and technique will help a person, so that one must prepare for the inner work in a very careful manner. One must allow much time to the preparation -- this is both an ancient and a modern truth.

RACINE: What is the link between the two Universes?

MICHAEL:Having spoken earlier of the use of magical equations, let me amplify this point somewhat. First of all it is importantto have in one's possession the exact equations of magical working.These then are adjusted to magical use by being compared to the magical formulas for the resolution of equations. There are 336 magical equations worked out for our Universe A, and there are 8 magical formulas for the resolution of these equations. The same would hold true of Universe B, where there are 336 equations and 8 exact formulas for the magical work. This whole field has been explored by another book, which belongs to our

school of magic and inner study (The Inner Retreat) and is not foreign to our work. However, it is very important to understand that when one works with both universes, the very slightest shift in a point, or esoteric miscalculation can result in a very serious metaphyscial and magical set of problems. For this reason, the student of magic should explore the worlds very carefully, and he should not think even of the other world, until he is ready to approach it.

RACINE: Will there be any development of the work with the two Universes as part of the student's program, given by the Monastery?

MICHAEL: It is my wish to be able to present such a program. This however, will be determined by the needs of the students and by the plans of the hierarchy. Our fellow Master. however, in his "Critique of Pure Magic and Gnosticism", which is being used by some of the more advanced students, has a very extensive treatment of this entire field. His own work, which follows upon his two treatises: "The Magical - Metamathematical Treatise" and "The Magical - Metaphysical Treatise", serves to build up and explore the entire range of magical thought forms as they have been presented to even his best students. I must say, however, that there is the possibility that at a future time, after the fourth year course, which is a summary of the various previous courses it will be possible to follow out the very advanced work, if we adapt it to our own needs and student requirements. I do not wish to go into too much detail about the two Universes, largely because the problem of metaphysical or radical evil has not been treated in these studies, as it does not exist in Universe A, as properly understood. However, in relation to Universe B, there is evil, and what we take for evil in this world can be understood as the shadows of Universe B, or the phenomena of Universe B, operating or casting an influence in this world, or Universe. But, evil does not exist in Universe A, and in Universe B it does not exist, however, when there is a relationship between the two Universes, there is the possibility of evil coming, into the world, into Universe A. That is why the magicians who work along the lines of seeking contact with Universe B are sometimes in a situation where they convey the impression of being "Black Magicians" or else of being "Dangerously Evil", or "Perverse and Unnatural". Of course, they are not, but in this dealings with such beings as Choronzon, our good friend Aleister Crowley earned quite a reputation along these lines, and Choronzon might be thought of as one of the approaches to Universe B.

Michael Aquarius and Racine

Monastery of the Seven Rays

The Monastery of The Seven Rays,
IIIrd Year Course in Esoteric Engineering,
Lesson 29, The Resolution of Equations, Part IV (1).

THE DAEMON CHORONOZON.

"There is a Mightye Daemon, The Mightye Choronzon, who serveth to guard the GREAT DOORS of the UNKNOWN UNIVERSE. Know Rim well and Be Ware."
(Doctor John Dee)

RACINE: It is somewhat confusing to think that Choronzon should be thought of as an evil principle. Does not his evil quality solely exist in the fact that he exists between the two universes, A and B, as a magical guardian?

MICHAEL: That is correct. To my mind he is not evil in any sense. But he has appeared as an evil being to many other persons and for this reason, I think, that is proof of his role as the guardian of the passage between the worlds. However, he must be understood to be one of the daemons of magico-metamathematies and not some entity was first discovered by a 16th century of traditional magic, although he magical scholar.

RACINE: Does this mean that Choronzon is entirely a system of forms, of abstract equations?

MICHAEL: Not entirely. While his being is determined by these forms and that is the true method of his control and understanding, his essence and substance belong entirely to the higher worlds of Universe A, and actually to the Iconosphere, as described in the 2nd year course. However, his magical nature being determined by the magical forms makes him a being outside of the normal course of evolution, which has, so to speak, passed him by. His consciousness has departed from his occult vehicles, and in its place there has been entered a magical system of consciousness, which is entirely controlled by the various magicians who approach him with objective control. It must be understood that this same magical consciousness would make him behave fiercely towards any magicians who approach him without the right type of occult knowledge and skill. This is one explanation why it was such a problem for Crowley to invoke him. However, he has become more manageable due to the right type of occult knowledge which is possessed by our school of magicians. I might add that now, this daemon Choronzon helps to keep the passage way, the Great Doors of the Unknown Universe B, open top us, but closed to other workers of magic. If they say that they have contacted Universe B, what they report shows that they have reached up only to Universe A in its astral form and that they have not gone into-the other Universe.

RACINE: Can it be said that the Daemon Choronzon is but a projection of our work into the area wherea A and B meet? A Lovecraftian principle?

MICHAEL: In the writings of H.P. Lovecraft, there is much said about where the dimensions meet. However, this is seems refers to the Astral world, meeting with the physical world, and both are parts of Universe A. However, if the essence of a being is his consciousness, then the very being of this Daemon Choronzon is really a projection outwards of our system and that he is something which has been constructed and presented to the universe as a form, the outer guardian-type form of our system. He is not a projection of our system in the sense that he was always a thought-form. Now, he is a thought-form system, but before he was a being having its own self~ determination. At one time he was a free entity with its own pathway of evolution. Then he was magically captured and became a captive of our system. Now, he is a shell, a being animated magically by our system, so that the source of his animation is the area of the thought-forms, but his substantiality is not of that order. He now has a soul which has been magically created, but his occult body is something which nature has created.

RACINE: In abstract magic, is there not some method whereby it is possible to control every manifestation of being?

MICHAEL: This is indeed true, and it is through this science that the world of being is controlled. For example, Choronzon has come down to us as an entity having a specific purpose. We have retained him for another specific purpose, and this is true of other beings and situations, where thought has been used magically to control and to fix the scope of magical power, and of various abstract forces, so that only what is willed can happen. This is the true essence of magic. Thought and imagination set up the structure and thought and will cause this to happen. You must understand that will must blend into thought and that the act of thinking must become one with the act of creation. This is true in Aristotle, where the God is said to be "Thought thinking itself". Now such a definition means that spirit seeks and becomes its own unity. Thus, the magician must seek more and more the reality of his own unity of consciousness. The power of the will must be blended into that of thought, which has also received the blendings of intuition and imagination. Thought then becomes the supreme power of the spirit, and, it must be said, thought is the spirit, it is the reality of being.

RACINE: Then Choronzon is actually a part of the magician's own mind?

MICHAEL: In a very important sense, as the mind seeks to know and occultly to control all of existence, the productions of the mind will be refined and absorbed more and more into its being, into its essence. As this happens, the world of the spiritual existences will become more and more under the actual law of identity which makes all being part of the unity of consciousness. As this happens, the world becomes more and more one thing, and therefore all of the diversities of being become parts of the process of thought. Then, as the process of thought is refined, all of its notions come to be identifications of its essence, so that reality as the one being is reflected in the unity of mind. The many thoughts, ideas, notions, and abstractions, beings flowing in the mind, become one mental unity, one thought, and that thought begins to think about that one thought, and then it finds itself thinking about itself. This is how the magician becomes the god. This is how the magician is able to rise above the processes of normal evolution into his own realm of being, which only happens to be the goal of everyone else, but much later in time.

Michael Aquarius and Racine

The Monastery of The Seven Rays,
IIIrd Year Course in Esoteric Engineering,
Lesson 30, The Resolution of Equations, Part IV (2).

THE MAGICAL USE OF MODERN MATHEMATIC.

RACINE:How are the modern day magicians able to make use of the recent developments in metamathematics and mathematics, especially when they often lack the formal education to understand what they are looking for?

MICHAEL:Lack of formal training, such as a doctor's degree in mathematics by the magician.For the modern day mathematician makes use of both higher mind and intuition, as does the magician. Therefore, in these worlds where all being is one, so the subject-matter and the consciousness should be one. By the very act of looking at a page of higher mathematics, the magician will (1) see a type of reality presented in terms of magical map, and (2) he will begin to have profound magical intuitions of the understanding of these symbols and thus he will make use of certain symbols and patterns of symbols in his magical thought and this will lead him to an understanding of certain laws of being. Then, it would seem that he is able to grasp more and more the actual content of mathematics in its philosophical or metaphysical and ontological form, and so he thinking" for it goes beyond the ordinary mode of "mathematical thing" in that it deals with reality and the unity of being within the unity of magical consciousness.

RACINE: When you look at a Modern mathematical work, are you supposed to enter into the forms which are symbolised?

MICHAEL: Yes, and if you do you will find the world wherein dwells the being, or type of beings, which the mathematical symbols describe. This is a type of mental yoga, actually, for it begins with a type of looking and involves the intuitional projection of the mind into the world beyond thesymbols. For it is impossible not to enter such a world if one works at it in any systematic manner.

RACINE: Is there not another approach, also, by way of abstract thought?

MICHAEL: That is correct. The magician through the use of ontological and metaphysical analyses has lifted his mind into the world of abstract being. Such a magician has now entered into the world of pure reality. All of the abstract realities, which he will meet there are beings which can be represented by means of symbols - All of the patterns of abstract being -- devoid of any specific quantity -- but a reality which is a specific quality, and abstract pattern of relationships - are disclosed for representation by means of pure mathematical forms. This type of approach, which was what Plato, Plotinus and the early Gnostics sought as the method of spiritual growth -- following Pythagoras -- leads the mind into the world of mathematics and into the world of metaphysics in the very same way. There is a difference in language, which is only slight. Thus, there is only a slight difference between the "Universal Algebra" of Whitehead and his cosmology, both of which completely map out the structure of Universe A, including all of the magical realitites to be found.

RACINE: Which of the modern forms of mathematics are most useful to the magician?

MICHAEL: I would say all of those forms which have come out of abstract algebra. I refer to such disciplines as universal algebra, symbolic logic, modality, lattice and matrix theory, set and group theory, category theory and algebraic approaches to higher geometry (beyond the range of Euclid). All of the approaches which have eliminated the reference to materialism -- quantity,---are to be sought, for in the higher worlds, to give something a number is to show its membership in a class or type, rather than to enumerate or measure it, and this is true of the higher and modern forms of mathematics.

RACINE: Has the theory of numbers been magically transformed?

MICHAEL: Indeed, the theory of numbers has become a type of metaphysics. Now, we do not measure, for such an operation we have the lower and older forms of mathematics, from arithmetic onwards, and to count something is a material action. But, the higher worlds make use of the theory of numbers, where it is now known as the theory of trans cendental numbers, or transcendental and transfinite arithmetic, and here each number is an infinite entity, having an infinite number of members, and there are an infinite number of such numbers, and between any two numbers, there are an infinite number of such numbers, so that any series of points, as the old Greek metaphysicians said, is

composed of infinite segments, infinite collections, and infinite patterns of relationship. This is something which Aleister Crowley sought to teach to his students, and for which he must be given much credit. However, few magicians have dared to follow in his footsteps in this matter. However, we have sought to show in this lesson that mathematics is very close to magic.

RACINE: Is it possible to translate everything that we have said into a kind of modern mathematics?

MICHAEL: This is very true and this can be done by modern pioneers in the field of mathematics. It must be understood that there are certain branches of mathematics which can be easily explored by the magician as they are concerned wholly with thought-form processes. The entire pattern of modern mathematical existence, therefore, would seem to show that all of the higher magical and metaphysical systems have a mathematical equivalent. But, it will remain for us to see when all of mathematics and magic and metaphysics form one supreme science of existence. This is something possible, but if the Master Michael B. is willing to do this, he will be doing it before I will.

RACINE: Should our students use very high forms of mathematics for the subject-matter of their meditation?

MICHAEL: In order to properly benefit from what I have said in the first year course, it would be good for the student to buy a book in the area of topology, abstract algebra, categorical theory, lattice theory, or what I have said in the above, and then open it up and begin a series of very deep meditations. I do not claim he will immediately understand what he sees, but he will begin to have an intuition of what he sees, after faithful use. This will be the beginning of his real magical power.

Michael Aquarius and Racine

Monastery of the Seven Rays

The Monastery of The Seven Rays,
IIIrd Year Course in Esoteric Engineering,
Lesson 31,

SOME REMARKS ON THE TWO UNIVERSES MAGICAL THEORY.

RACINE: Continuing our remarks on the relationship of Universe A to Universe B, is there not some method for the magical use of one by the magicians located in Universe A, or even by magicians located in Universe B,

MICHAEL: Let us take into our minds four possibilities and examine each one of these in respect to the substance of thought-forms and their mode of power as used by magicians.

1) Thought-Form 1) made out of thought-matter from Universe A and powered by energy from Universe A.

2) Thought-Form 2) made out of thought-matter from Universe B and powered by energy from Universe B.

3) Thought-Form 3) made out of thought-matter from Universe A and powered by energy from Universe B.

4). Thought-Form 4) made out of thought-matter from Universe B and powered by energy from Universe A.

Of these four types of thought-form, we may say of types 2 and 4, that if they are ever worked by magicians in Universe A, such magicians must belong to either the Couleuvre Noire Occult Order, or else they would be destroyed by the magical currents created by such a working. The Couleuvre Noire is able to establish such a type of magic, because of their advanced work in sexual magic, especially because their work is of the most powerful Luage-type. For to work with thought forms of types 2 and 4 implies that the magician has a foothold in Universe B, not unlike what Aleister Crowley suggested when he made his (homo) sexual magical grade in the O.T.O. of XI, the inverse or reverse of his (hetero)sexual magical grade of IX. Yet, the Couleuvre Noire has nothing to do with the OTO, although some persons may, perhaps, belong to both. But to use Universe B in the same-way-in which a person makes use of Universe A, such a process does require a magical location in Universe B. This is achieve in the following manner, although this is only a shorthand description:

A) Two magicians perform the classical magical rite of the four elements, and any other suitable rites which are suggested to them.

B) They will construct a thought-form of the Universe B type from the thought-form energy of Universe B type, which they already have,, within their thought-form of type 3. In other words, they have built up a thought form of type I, and they have magically entered Universe B through the appropriate magical avenue, both given in previous papers of course II and this course. From the sexo-magical construction of thought -form type 3, they move from 3 to type 4, for it is possible by means of magical analysis to construct the M matter of Universe B from an analysis of the matter M of Universe A conjoined to the energy of Universe B. The following magical law is applicable, here:

"All-matter f-implies "A"-energy.
"A"-energy m-implies "B"-energy.
"A"-matter m-implies "B"-matter.
"B"-matter f-implies "B"-energy.

However, there is a further magical law, which tends to reduce the magical relations in extension of f-implies and m-implies to entailment via magical equivalence and inclusion, as noted in the foundations and deduction of sexual magic.

After a thought-form of type 3 has been made, the magicians will then reduce thought-form type 3 to thought-form type 2. This explains, by way of a digression, what the magicians can do according to existing theory and practice, provided they are very high initiates of the Couleuvre Noire. To do otherwise would be very dangerous and self destructive. This warning should be heeded, as I make it a practice to issue very few such warnings in this course, and therefore it must be understood in its gravity of import.

Let us continue our magical analysis:

(1) In thought-form 1, we have the matter and energy both coming from Universe A. As a result of this type of magic, there is the danger that unless continually revivified in order to keep it in shape or in good repair, this thought-form type will generally dissolve on the mental plane, becoming after a while so much occult "rubbish". For we must realise the two magical laws which are at work:

The Law of Universe A:

The Current of ontological becoming, or cosmo-logical process moves from pole 1 (Involution as beginning) to pole E (evolution as end). This is what we mean by evolution. The law of Universe B, however, is the opposite.

The Law of Universe B:

The current of ontological becoming, or cosmological process moves from pole E.(Evolution as beginning) to pole 1.(Involution,as end). This is the reversal of evolution. There is the possibility that the Hindus had a union of the two universes, with B following A, in mind, when they devised the notion of "pralaya"

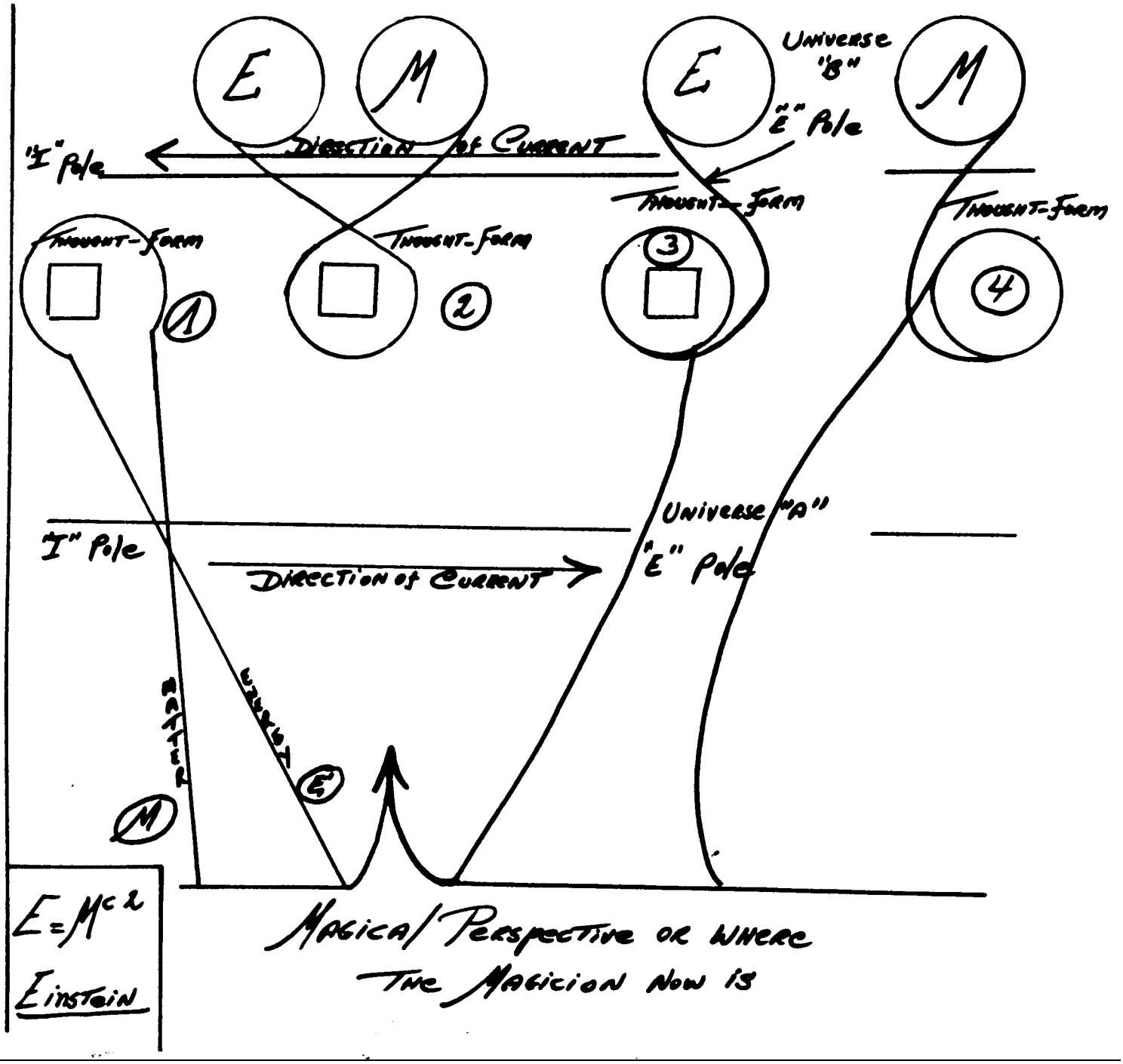
Therefore, we must realise that in Universe A, all-thought-forms develop and dissolve like all other physical,astral and mental bodies, and if they are to sustain themselves, they must be kept in continual repair or use, as the thought-forms of the ancient world religions testify.

(2) In thought-form 2, we have the magical working in Universe B.
The thought-forms will follow the reversal of those in Universe A of type 1. They must be continually used to retain their -strength.Apart, from the Couleuvre Noire, and one other group, which is the " inner circle" of the C.N. certain magicians of the Crowleyan Type XI, as distinct from type IX, have tried this and have been destroyed in one of their occult bodies.

(3) In thought-form 3, through a Choronzon-working, it is very possible for the magician to draw out the magical energy of Universe B for use in a thought-form made up of Universe A-type matter. I have explained, earlier, how it is that the energy is drawn through the magical equations.

(4) In thought-form 4, it is possible through the type of magical work described on page 1, of this lesson, to develop more than just a foot hold in the other universe and to build up a very powerful system. But it important for us to understand that in both cases of thoughtforms of type 3 and 4, that a certain magical equilibrium is achieved which means that as the currents of Universes A and B are moving in equal and opposite directions, so it is possible that these two types of thought-forms (types 3 and 4) are not lost by the magicians in either Universes A or B, as we find in the case of thought-form types 1 and 2, and that such thought forms will stand still as the two opposite lines of becoming and process will neutralise each other and so these two types of thought-forms will be available for the continuous magical use, without having to be used continuously and kept in a state of steady repair by repeated use. However, such a type of thought-form, as these two 3 and 4, must be approached in very careful ways by the magician. I am not telling you how to approach them, for that is a secret method, but I am telling you that they are in use and that there is a Chronzon type of working in order to approach Thought-form type 3 and a sexual magical working for the approach to thought-form type 4. 1 might say that at the present time, there are only four adepts who are familiar with the details of this entire process, and they form the inner-core of the Rite of Memphis-Misraim. Yet, to understand that this type of magical operation is possible is a very long step out of the darkness of traditional magic. I have attached a magical diagram which will explain somewhat the process.

Michael Aquarius and Racine



$E = Mc^2$

EINSTEIN

MAGICAL PERSPECTIVE OR WHERE THE MAGICIAN NOW IS

Monastery of the Seven Rays

The Monastery of The Seven Rays, IIIrd Year Course in Esoteric Engineering: Lesson 32, "THE PRINCE OF THE ROYAL SECRET".

THE APPLICATION OF SEXUAL MAGIC TO ESOTERIC ENGINEERING.

In the rites of 33 degrees, as they are found in both esoteric and free masonry, the degree which is received next to the last, known as the 32nd degree, or the IXth degree in the OTO, has the title of "Prince of the Royal Secret". This degree is concerned with the application of sexual magic to esoteric engineering, or alchemy.

The goal of all sexual magic is the union between the human and the divine components of our existence. All of the magicians, alchemists, and masters of ceremonial and symbolism have had this one thought in their minds. They show by their writings that they have always believed it possible for the divine and the human components of human existence to be unified, to be merged as one. This, so it appears to me is the true understanding of all of their works. However- the problem lies deeply in the question as to the true nature of this union, for it must clearly be something more than just a mental union, it must be an alchemical union, which means strictly speaking a physical union of two orders of being. This is possible, of course, as man is the hermetic bridge between the two worlds, and so it is that man because he is this wonderful bridge, must realise this union within himself in terms of a sexual or physical union or process. The alchemists have used various methods of explanation, and they have made use of variou's symbolic configurations and derived various magical devices from these symbols. The explanation, here, too is very simple, for the union of the sexual processes must be within the individual as he is a complete union in himself. This means that alchemy is individual, radically so, and not a social exercise. Man must contain the symbolic answer to the real within himself, and know that the symbol is the real.

Timelessness and its achievement are possible if the individual is one with himself in the order of sexual being. This means that he is one in the union of his self-hood which is a magical achievement, meaning that he is one in his sexual unity -- there cannot be any separateness from him, for if the air should touch his substance then he is not one with it, but it will become many, it will become like all other things in the world, it will be manifold. The alchemist then must realise that the only possibility of achieving his spiritual union within himself is to still all of those processes which will lead on to multiplication of efforts and therefore to the many. He must focus upon the one, his being the one, only, and without any activity. Thus he becomes completely given over to the pure state of contemplation, and his efforts are certain for his substance will not touch the air, for in its wisdom it is quiet and there is no air in the vacuum of the spirits.

The adept who possesses the secret which is royal, and which makes him a prince by its possession has achieved a complete realisation of his consciousness as a process. All others are one with him, for they are more extensions into space of his very being. They are parts of his consciousness which has now become the pure consciousness of abstract space. Thus, he has achieved the completed state of the alchemical process. He has united his being, his substance and his essence -- the physical and the spiritual poles -- of his reality to the world of ideal being present in the world of real factors. He is complete. He is simply the One being. This is what all of the alchemists and the magicians have long suggested and taught. This is the very meaning of reality as it is known. For all of reality is now one, and having completed the process of sexual union, completed in every state, with himself, he is a complete universe and a complete being, ideal and eternal. There cannot be any further process towards completion for such a being, for the world does not depend upon the processes that go beyond this state of perfection, for all such worlds and processes are to be found within the being of the man who has completed the laws of the royal secret. Therefore, all of spiritual alchemy and magical realism is confirmed and made universally applicable by the possession of this reality of the royal secret, which if someone should ask: "Yes, but in spite of all that you have said, what is the royal secret?" -- I will reply:

"The royal secret is to achieve the total process of sexual union and its completion, the total cycle of sexual identification, within the physical processes of oneself, and that this **process** is possible only to those who realise

that sexually all of the elements are present within themselves at this present moment."

Then, if someone should ask further: "Does this mean that the process of sexual union which implies the creation of new life by the union of sperm and ovum is present in one person and that this is possible, physically?" I will reply:

"The royal secret implies that the very same person is both pater and mater, positive and negative, in all of their biological or vitalistic implications, and that a real union and fusion will occur within the sexual organs of the person, within the gonads, which will cause a complete cycle to happen, with the result that the birth of a man will occur, from the master of the royal secret."

And, if someone should ask the final question, for we cannot ask further, "Will a man be born of this process, a real man? Then, I will reply with absolute ease of judgement:

"Yes, a man will be born of this process and he is continually being born of this process and he shall enter into the worlds of men initiated by my magical being and he shall come up and gaze upon them and he shall become their master and he shall rule them, as they have never before been ruled, and he shall control all things and he shall answer only to me, and I shall call him by one name only which is known in the depths of space and that name shall be echoed in all times and places, for it is the name most feared by mankind, and I shall utter it always to summon him, for I shall call my son LEVIATHAN, and only he shall hear me!

Michael Aquarius

Monastery of the Seven Rays

The Monastery of The Seven Rays,
IIIrd Year Course in Esoteric Engineering:
Lesson 33 and final lesson:

THE APPLICATION OF ESOTERIC ENGINEERING TO SEXUAL MAGIC.

We have now come to the end of our course in esoteric engineering. I must say that this course serves only to introduce the subject of magnetic magic, and that magical sciences and arts being a continuous field of exploration will never be exhausted in any one course or series of courses of study. This is only the beginning. Thus, we say when we approach initiation, this is only the beginning, or initiation and beginning mean the very same thing.

If we are careful to apply the principles of esoteric engineering to the field of sexual magic we will see how it is possible to make certain adjustments of thought and corrections of magical emphasis in the direction of an exact science. I do not refer specifically to my own course on sexual magic, which is an exact science or introduction in itself, but I do refer to those studies which have come forward recently and which are so difficult to understand and make any sense out of. The reason being that there is not any approach to magic implied in the actual methods developed by these varied and very curious authors. They are mainly writers of a very inexact approach. If you take their writings and you add to them certain metaphysical structures, then the result is better than the way in which the authors wrote out the subject at the beginning of the exploration. But, then you have created a neomagical or gnostic system, and you have created a new influence in the field, which will combine something from my writings with something from someone else's.

It is very difficult to try and make clear certain occult ideas which are very obscure in themselves and which have always treated rather from the standpoint of the obscure. However, it is possible and that it seems to me is the important point. I might also add that magical science and magical arts are so constructed that they are ideally suitable for re-structuring. It is even possible for a student to re-work my own material, if he finds that there is a particular method which will assist him. In this course, the most important papers have dealt with the use of magnetic currents. Beginning with the lst year course, we have had to face up to magnetism, then I spoke of the astral magnetism and gave first of all the metrical properties and then the contents of each sphere. In the field of sexual magic I introduced certain structures, which can be used to command and to construct magical realities from the world of astral and mental forms and then making use of astral magnetism and mental magnetism (parts 2 and 4 of the lst year course) it has been possible to find for each magical reality a source of power. Now, in the 3rd year course,a master scheme of control has emerged, which shows that occult machines can be built and used to achieve the goals of the magician with comparative ease. I must add, however, that it will be in the fourth year that the entire field of magical science and art will be tied up together and made effective as an absolute science of real being and existence. But already in the third year course we can find very easily the seeds of this magical discovery of reality. I might state here that to the magician who has eyes, there is more given than he needs to make use of; but at the same time, I have always wished my work to be more than just complete.

The purpose of the inner retreat has been to create a magical current which can be followed directly to the light. I have my own work to do and it is mainly in creating the techniques of contemporary magical study. However, it is my hope that magical study on the part of each student will be stimulated to move in the direction of individual creativity rather than in any absolute following of my own words. While I am born under Capricorn, I have the bulk of my planets in Aquarius, and therefore, Michael does not teach an occultism that is intended for the basis of any religion, rather my goal is an ever expanding perspective upon the universe. Each student will have his own perspective and each student will move in the direction of the light from his own perspective.

In an age of such violent hatreds, I have tried to show in my work the universal validity of many occult traditions, in addition to my own. For the very first time, Voudoo has been used as a cabalistic system, which it indeed is. I

have stressed the western and African methods, however, because they are more congenial to my own mind. At the same time, I do not wish to discourage any interest in the oriental systems, which are quite valid themselves, and in which I am as much a master as I am anywhere else.

Lastly, let me say that magical study is for me the most important part of the occult enterprise and that it is the most fruitful. Beginning with very simple matters. it moves upwards and outwards and outwards along the infinite horizon of possibility. There will never be an end to occult magic nor to the magical and metaphysical explorations implied by my writings. This means that above all things, this is an open system for the exploration of the universe and for its experimental working by the individual magician. This is the programme for the future, so it seems, and it seems to me that such is the only possible approach to the way in which the magical fields of influence and currents of activity are developing. Therefore, the future is open as well as this magical system.

To all of those students who have gone through the third year course, and in so doing have reached a new horizon of light and reality, I extend my cosmic blessings as the Master Aquarius, in the name of the hierarchy of light. which extends well into infinity AMEN AMEN.

Michael B. and Racine

Monastery of the Seven Rays

The Monastery of The Seven Rays,
IIIrd Year Course in Esoteric Engineering,
Termination Paper.

The purpose of this paper is to give some indication of the scope of the fourth year course of the Monastery of the Seven Rays. Let me say that, first of all, it is planned that this course, which is to be the complement of the Second Year Course, will serve to be an occult commentary upon the three previous years of course work, provided by the Monastery. However, it will be an occult commentary from the standpoint of two important principles: The laws of Sexual Magic, and the laws of esoteric astrology as they are to be found in the Inner Retreat's magical researches.

We do not plan to have a course on the subject of esoteric astrology as such, for esoteric astrology has been woven in and out of so many magical subject-matters that it is impossible to separate it out, without harm to the thought-form structures which we have created. However, now that we are turning back upon these same three years of magical subject-matters, it is necessary to bring together many of our astrological and astrosophical concepts in the form of a course in magic, which will link the various principles connected by implications in the previous lessons.

Esoteric astrology is an entirely magical field as we approach it, for it makes use of the cooperation of magical influences and links, which are both really present in every phase of experience and which are to be found going beyond anything which human consciousness can truly experience. However, we intend to explore that beyond and we fully intend to reach the very limits of the possibilities of consciousness as they can be explored. One such thought will be the introduction of a new Zodiacal system of sixty (60) signs or units, which will show that the entire time system of the traditional astrology is vague and inexact. However, this new time line or time system will be entirely magical and esoteric and will be under the control of the inner Retreat and its experts in a new way, never before explained in previous lessons.

We have selected as the name for this course the following, which serves to explain exactly what is intended and implied by out efforts at releasing the truth from its hidden places of existence. It is The Monastery of The Seven Rays, IVth Year Course The Occult Commentary from the standpoint of Esoteric Magic.

In the second year course in sexual magic, we discussed the natures of the occultum, esotericum, and magicum in relationship to the monad spermatozoan. Now, we are seeking to build up out of this frame work an occult commentary which will embrace the entire field of what we have sought to explore and which will provide the keyboard which will enable us to pass on to the higher work of the Monastery, as we find it in the future courses and beyond.

It is my view that this method will render the world of the unknown known to the initiates of the Monastery and completely subject to the magical fury of their will, as action passes into creation -- new worlds of thought becoming new worlds of matter and existence.

The Master Michael Aquarius